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Calvinist Contact

An independent Christian weekly

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Christian coalition urges moral framework for new reproductive technology

Photo: C.C. files

Test tube babies, surrogate mothers, embryos used for research, where does the government step in? New reproductive technology is being examined by a Royal Commission.

C.C. staff

TORONTO — Members of the coalition Citizens for Public Justice (CPJ), recently challenged the Canadian government to consider the implications of unbounded development in reproductive technologies. CPJ presented its statements to the Royal Commission on New Reproductive Technologies at the commission's public hearings held in Toronto recently.

The commission began its public hearings last month and will be holding hearings across Canada to deal with the implications of and concerns about developments in reproductive technology, including *in vitro* fertilization, sperm and ova donation, surrogacy and the freezing or farming of embryos.

Difficult task

"Did anyone foresee custody battles over frozen embryos, inheritance claims made on behalf of embryos, a grandmother giving birth to her grandchildren on behalf of her daughter and son-in-law?" asked Carla Cassidy, professor of politics at Ryerson Polytechnical Institute in Toronto. Cassidy was speaking to the commission as part of the presentation by CPJ. Cassidy told the commission its task would be difficult because it is dealing with developments that have already happened.

"This commission is investigating *post facto* technologies that are already in place and spinning out legal and moral dilemmas that few would have foreseen when we greeted the first test tube baby," Cassidy told the commission. She added that the underlying value system which allows technology its limitless development must be replaced before restrictive policy can be developed.

Cassidy was especially concerned with the alternate results of reproductive technology (other than children for childless couples) such as embryos for research purposes and embryos created or used for organ donors. Cassidy said that, although she commended women's groups for recognizing the need for this commission, the women's movement did severe damage to the status of embryos created through technology when they minimized the embryo in the abortion issue.

James Olthuis, another member of CPJ and professor of philosophical theology and ethics at the Institute for Christian Studies, cautioned the commission on the monetary aspects of reproductive technology in his presentation.

"We (CPJ) find it questionable whether we can afford morally to allocate funds for new reproductive technologies until we have provided at least a minimal standard of pre- and postnatal care for children of the poor and adequate support for disabled children and their families," Olthuis told the commission. He asked, "Should these technologies be developed in the absence of basic human health, nutrition, and medical care in many areas of the world?"

Olthuis said he worried that this technology will become an opportunity for the rich to exploit women, especially poor women who would be tempted to see themselves as objects or commodities providing surrogate services to the rich.

Diane Marshall, a registered marriage and family therapist at the Institute of Family Living in Toronto, agreed with Olthuis' fears in her presentation to the commission. She urged the commission to "reject all commercialization of new reproductive technology. This includes any buying and selling of embryos or pre-conceptual contracts (surrogate mother arrangements) which exploit women." Marshall, also a member of CPJ, said that CPJ suspected that over time surrogacy would become the fate of poor women and "custom-made" babies the luxury of the rich.

Marshall suggested to the commission the irony of focusing on the wonder of technology and its contribution in forming new life without keeping in mind "the broader environment of hunger, food banks, homelessness, and violence towards and abandonment of women and children in Canada today."

See **COMMISSION** -- p. 2.

Number of immigrants to increase by 50,000

Alison de Groot

OTTAWA — Canada will allow up to 50,000 more immigrants to come to Canada by 1995, announced Barbara McDougall, Minister of Employment and Immigration. This will increase the total number of immigrants to 250,000 by 1995.

McDougall also announced that her new plan will "restore the traditional balance among the three streams of immigration — the family, refugee and independent categories." The family category will be redefined to include only those children and extended family members who are "real dependents."

Under the new plan the family class, independent applicants and the assisted relatives class will all increase by 1995. Government-assisted refugees and business immigrants will remain the same, although there will be a slight increase in the number of business immigrants in the first three years of the plan. Only the priviately-sponsored refugee class and the retirees class will decrease.

The retirees class will be phased out completely by 1992. This class covered those retirees who are self-supporting. It was used mostly by people born in Canada who had given up their citizenship, but wished to return to Canada when they retired. The report argues that this class was being used increasingly by others, "Of the 3,500 immigrants landed as retirees in 1989, only 126, or four per cent, were born in Canada."

The privately-sponsored refugee class will decrease from an estimated 24,000 this year to 15,000 by 1995. The government will maintain the number of government-assisted refugees at 13,000 throughout the plan. A steering committee of representatives from academic institutions, refugee organizations and Employment and Immigration Canada was appointed by the minister to review the private refugee sponsorship program.

Peter Zwart, refugee co-ordinator for the Christian Reformed World Relief Committee (CRWRC), has been appointed to the steering committee. The CRWRC sponsored 2,100 refugees in 1988-1989, or seven per cent of all the refugees sponsored to Canada that year.

The steering committee had its first meeting in Toronto on October 23. Zwart says he is confident the committee isn't a government screen, and that it will have some influence on the private sponsorship program and its future. "We were somewhat afraid," says Zwart who went to the first committee meeting without having made a commitment to participate, "that the government had already a complete new package ready for us to look at. We didn't want that, when you study or review something decisions are made after the results of that study, not before."

McDougall has been criticized for her decision to increase the number of immigrants. Zwart says the CRWRC is generally happy with McDougall's policy so far.

Thinkbit

What good is a pilot who gets a 90 for take-off and a 33 for landing?

From: Dutch journalist Piet Heil

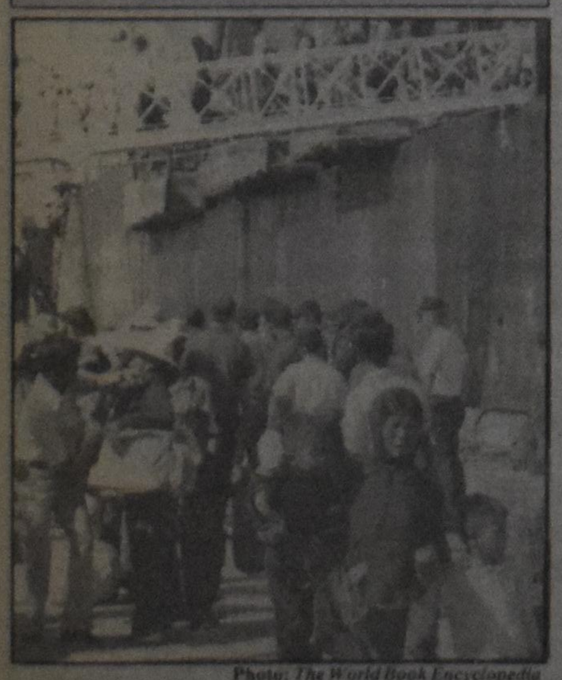

Photo: *The World Book Encyclopedia*

Privately-sponsored refugees, one of the classes cut in new 5-year immigration plan.

In this issue:

Bert Witvoet begins a series on his recent trip to Eastern Europe ..... pp. 10-11
A Calgary Christian school accepts lottery funds, setting off a community debate ..... p. 12

News

Evidence indicates women are better entrepreneurs than men

C.C. Staff

TORONTO — A small-business conference held in Toronto last week was told that "after five years, twice as many businesses started by women are still going than ones started by men," indicating that women are the better entrepreneurs.

The assertion was made by Richard Worzel to 200 delegates from the Federal Business Development Bank, reports the *Toronto Star*. Worzel owns the consulting firm Toronto Entrepreneurial Services and has written a book entitled *From Employee to Entrepreneur*.

Statistics compiled by the Canadian Federation of Independent Businesses state the evidence more forcefully: it takes only two years in business for women to show a 2 to 1 success rate over men.

Better plans, smaller egos

The most immediate reason seems to be that women are better planners than men, from overall strategy to day-to-day operations — and they're more realistic. Men in business often set unattainable goals for themselves and their egos get in the way of good business sense. "You can't rival IBM overnight; if you think you can, you're going to fail," the *Star* quotes Worzel as saying.

Other factors, says Worzel, include less pressure on women because their businesses are often not the primary source of income in a family; and differing expectations: a male-owned business with $5 million in sales is shrugged off as a "small business." A female-owned business of the same size elicits reactions such as, "'Wow, what a success.'"

Worzel notes that for every three men initiating businesses in Canada these days there are four women doing the same. Nationwide, about 10,000 new businesses are started each month.

Commission studies reproductive technology

... continued from page 1.

According to Gerald Vandezande, public affairs director for CPJ, their presentations were well received. "The commission understood the need to look at the life and value questions," he said. Vandezande said other presenters included clients of *in vitro* clinics who gave personal testimonies and members of women's groups, who called for the commission when it became apparent that reproductive technology was causing a number of dilemmas for women involved.

Vandezande says CPJ tends to make further submissions to the commission, including recommendations regarding a possible value framework on the basis of which public policies could be developed.

Originally the commission was scheduled to release the findings of its public hearings and recommendations in a report in the fall of 1991. However, the commission has asked the government to extend its study time by one year as a result of the amount and complexity of the information they are receiving.

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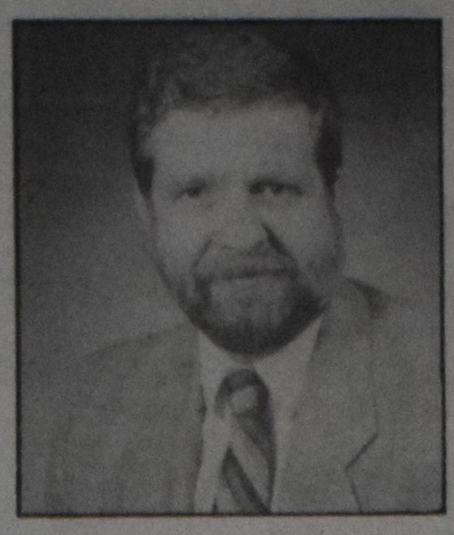


Jake Kuiken

Family Business

Home Missions — a mission in search of a home?

Mostly out of an interest in the practice of management, I took a look recently at the progress being made towards the Christian Reformed Church's "400,000 by 2000" objective. A good example of the management by objectives (MBO) approach, the 400,000 by 2000 statements lends itself to being measured — a prime requirement of any MBO management system.

The 400,000 by 2000 slogan was first proposed by the Home Missions Board (HMB) and approved by the CRC synod in 1987. In its report that year the HMB announced it had substantially completed a plan begun in 1984, two years ahead of schedule. It therefore recommended adoption of a new 12-year plan ending with 400,000 members on Dec. 31, 1999. Since at the end of 1987 the denomination reported 310,000 members, 90,000 converts, or a growth rate of 2.14 per cent annually would be required to meet the objective.

Compared to the historical growth rate of 68 per cent during the period of 1967-1987, the HMB plan was a proposal for an incremental growth rate of 1.46 per cent for the period 1988-1999. More specifically, the plan required the addition of 60,000 new converts to existing congregations, 30,000 converts in new congregations and 5,000 new members through affiliation by independent congregations.

As a result of these additions the CRC should experience a net growth of approximately 65,000 persons above the straight-line historical trend. Assuming the growth is distributed proportionately over the term of the plan, the increases in membership gained through evangelism would have to be more than three times the existing rate of growth.

An optimistic projection for the year-end 1990 suggests the membership figure in the denomination's next *Yearbook* is not likely to exceed 317,500, although in line with the plan it should read 330,524. Similarly, based on currently available information, the 2000 *Yearbook* is not likely to report a membership greater than 345,000 while without the plan it would have reached 335,000 members by the end of 1999.

Strange surprises

Notwithstanding the fact that the denomination is unlikely to meet its stated objective there is a fundamental flaw in determining what progress is being made. Reviewing *Yearbook* information beginning with 1983, I encountered a number of surprises.

First, I discovered that the Stated Clerk has regularly complained about the difficulties in getting the co-operation of some churches in reporting any information at all. Second, and perhaps the most disconcerting, was the discovery that year-to-year data cannot be reconciled. In the seven years of annual statistics I reviewed, there wasn't a single instance in which the denominational summary could be reconciled with that of a subsequent year. Third was the discovery of periodic arithmetic errors in the denominational summaries.

A fourth surprise came somewhat later. I learned from discussions with knowledgeable individuals that a large percentage of new "converts" added to the denomination under the category of "professing and non-professing members received through evangelism," are most likely the result of marriages. It might be a bit bold to consider these as part of the HMB's, or any other agency's, evangelistic efforts!

The "circulating saints" — those persons regularly "converting" from one church to another, are another group who have a potential impact on the reliability and validity of the information. Their presence is suspected but unknown in degree.

The combined influence of these limitations, errors, and the inadequate reporting procedures threaten the credibility of any claims concerning a relationship between the efforts of such denominational agencies as the HMB and the changes reported annually in the denominational membership. In point of fact, because of the problems with the data, it may not be unreasonable to conclude that most of the net growth recorded in the annual *Yearbook* may well be purely coincidental to the efforts of denominational agents.

Expensive 'growth'

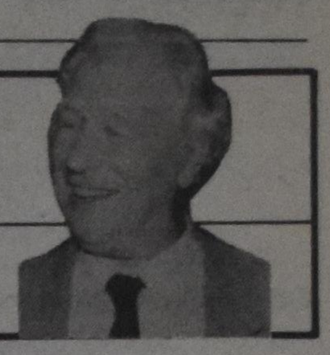
Moreover, at the current rate of formal annual expenditures the CRC will spend in excess of $125 million over the 12 years of this plan for an incremental growth in membership of perhaps 10,000 members. Stated in another way, each new net-member gained will require an expenditure of $12,500. Extrapolating that cost to the full intent of the 400,000 by 2000 plan generates a potential for very large expenditures and raises some questions about the plan in the first place.

At best this review is limited in scope. For instance, it was difficult to ascertain from the agendas of synod to what degree other CRC agencies, such as the Back to God Hour and the World Relief Committee, are actively involved at a front-line level. It seems that such an ambitious undertaking requires a great deal of careful planning and preparation, including all levels of the denomination. Front-line staff and programs require determined management and co-ordination in order to achieve this important denominational goal. But beyond the global statements of support, there's very little in the formal reports which strikes the casual reader that synods have given this much thought or expected any specific actions.

In summary, synods of the CRC appear to be committed to spending over $125 million in a 12-year period in order to achieve 400,000 members by the year 2000. However, to date, the same synods have not been able to provide their membership with valid and reliable information which shows that these expenditures are contributing new members in the way that was planned. Synod 1991 will have the opportunity to consider the HMB's first-quarter report; it may also wish to consider whether early course corrections are necessary, or whether we have simply embarked on the wrong journey.

Jake Kuiken is a registered social worker who lives in Calgary.

Pressreview



Carl D. Tuyl

Canada's former governor-general, whose claim to fame is that she closed the gardens of Government House, lashed out at Monsieur from the sidelines. She accused the prime minister of "having no clear idea of where he is taking the country." One of the more memorable quotes from her speech was this one: "In Quebec we have incorrectly identified the enemy. It is the United States and the Americanization of our culture that is the real threat, not English Canada." Madame might have a point there.

★★★

Another much more forgettable quote came from Finance Minister Michael Wilson who said: "You can't go to heaven without dying." He delivered himself of that wisdom in defence of the government's high interest rates.

★★★

An eloquent testimony to the secularization of our society was heard recently on the popular "Jeopardy" show when all three contestants failed to identify the document from which the sentence "I believe in God the Father Almighty" was taken. One of the contestants suggested that the quote was part of the Lord's Prayer.

★★★

The price of gasoline at the pump has little to do with the availability of crude oil, of which there is plenty on world markets, but it has everything to do with the mood of speculators who react to rumours, gossip and generally to everything that goes on in the world, and that includes whether their eggs at breakfast were cooked to their satisfaction.

★★★

Will the real Mr. Jean Chretien please stand up, or at least take a stand on something? The formerly number one in our hearts speaks with a four-way split tongue when it comes to the GST. "A Liberal government might scrap the GST." "We could be repealing the GST altogether." "It will be on the table; I don't know the result." And on, and on, and on. Presumably, a Liberal government could repeal all taxes except those on red suspenders and yellow canaries. We could ...

★★★

Ontario's scholarly socialist premier has just experienced his first mini-scandal which saw one of the caucus members depart. Premier Rae also plans to make salaries of MPP's fully taxable. Members of Ontario's legislature currently have a $14,548 tax-free allowance on their $43,374 salary.

★★★

It is a strange and changing world. Cat Stevens who so beautifully sang "Morning Has Broken" became Yusuf Islam some years ago. The number of Muslims in Canada now exceeds that of Presbyterians. And no longer are eggs good for you; and people make statements on their T-shirts and wear sneakers to church weddings.

★★★

Did you know that all European countries have a GST and that typically such taxes account for 30 to 35 per cent of government revenues? Most of these Value Added Taxes are much higher than the seven per cent proposed by our government. Of course, that level of seven per cent will rise as steadily as the world's temperature.

★★★

I am writing this column on Florida's sun coast where we have retreated to celebrate our 40th wedding anniversary. But trying to extract news from the *Tampa Tribune* or the *St. Petersburg Times* is like trying to draw money from your account that has gone into the red. There is certainly no mentioning here of Canada's senators who were buzzing like mosquitoes in a tent on a hot summer night.

★★★

The parties of German Chancellor Helmut Kohl's Christian Democrat coalition won four state elections in what used to be East Germany. Kohl is a politician who knows what pan is on which burner. His "Ein Vaterland" slogan stirred the heart of all "Helmut lovers" and it swept all opposition away. Voltaire once said, "Germans should have more humour and fewer consonants."

★★★

Another witty but more timely comment came from a Soviet foreign office spokesperson, reacting to the news that Mikhael Gorbachev was awarded the Nobel Peace Prize. The man said, "Remember, it wasn't the Nobel prize for economics."

★★★

Concern for her church landed Elojia Macios of San Antonio in jail. She persisted in singing different hymns than the rest of the congregation, and she was charged with disrupting a meeting. This reminds me of a remark made by the German theologian Jurgen Moltmann who said: "It used to be that theology divided Christians while practice united them. That trend is now reversed" (as in, for example, the practice of ordaining women.)

★★★

Iraq's Saddam Hussein tried his hand at the "divide-and-conquer" policy. He suggested that French hostages could be freed for France's rejection of the U.N. embargo. Mitterand was quick to decline the offer. There are about 250 French hostages in Baghdad, and 200 Britons are held captive in Iraq's capital.

★★★

Czechoslovak Communist Party chief Vasil Mohorita was dismissed from a key parliamentary committee because he chewed gum during a speech by French President Francois Mitterand last month. Life is getting tough for the old comrades. Fired for chewing gum, eh? Or would it have something to do with Vasil's political orientation?

★★★

The National Heart Savers Association in the U.S. is lobbying for a bill which would end all this "No cholesterol" nonsense in advertising and demand that food companies identify precise amounts of saturated fats, cholesterol, sodium, sugar, calories and other important information. Many other organizations are lobbying equally hard against the bill. Among the opponents is the National Milk Producers Federation. I guess the lobbyists with the largest financial resources will win. We are fortunate in Canada to have such a bill already in place, although it does often take a powerful magnifying glass to read the pertinent info.

★★★

States West Airlines, a Phoenix commuter airline is painting smiles on its prop-jets, probably to make passengers forget the misery of long line-ups everywhere at airports. A recent survey reported that most airline passengers prefer to watch comedy films over other types of movies. This is, I am sure, to make them forget the sardines-in-a-can seating arrangements.

★★★

I conclude with a word of wisdom: "Always boil the drinking water for five minutes in any place where you cannot buy the *Globe and Mail*."

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada.

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Editorial/Commentary

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Editor (on sabbatical):
Bert Witvoet

General Manager:
Stan de Jong

Acting Editor:
Marian Van Til

Assistant Editor:
Robert Vander Vennen

Editorial Assistant:
Alison de Groot

Regular Contributors:
Paul DeGroot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:
Amy Van Dokkumburg

Advertising:
Suzanna Brasz

Circulation & Mailing:
Grace Bowman

Layout & Design:
Cecilia van Wylick

Typesetting:
Kim Yungblut

Proofreading:
Willy Suk-Kleer

Editorial Advisory Board:
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We haven't changed

It's gratifying to know that most of you care deeply about *Calvinist Contact*. You want to see us "on the right track," and that's good. Some of you have expressed concern recently that we've changed or are changing for the worse. You've come to that conclusion because you're disturbed by some of the editorials you've read. You can't agree with them and you wonder if our allowing the writers to make their points indicates a subtle new direction on C.C.'s part.

Perhaps I would do well to explain our situation more thoroughly than we did when we announced Bert Witvoet's sabbatical. As you know, Bert is now in the midst of a sabbatical which is to last until February. I am acting as editor during that period. But when we made arrangements for the shifted work loads required by Bert's absence, I indicated that I would not relish the difficult and sensitive task of writing weekly editorials (Bert's great strength, in my estimation).

So we set up a schedule of editorialists, with our regular editorial assistant Bob VanderVennen doing the bulk of the work, writing every other week.

We have not stipulated to him or to any of our guest writers what they must, should, or shouldn't write about. We have left that to their judgment. Sometimes we agree with them, other times we don't; or we would have said it differently. But we haven't wanted to interfere too much with their expression of issues important to them, and which they hope will matter to you.

With such an arrangement it is difficult to achieve the kind of consistent tone that a paper attains when it has one editorial writer (whose business it is to know what lives in the hearts of the paper's constituents). And so it may appear that we are changing direction.

My explanation, I hope, will be enough to assure those readers who are concerned that there is no need to worry. We would hope that you will read the next three months-worth of editorials (or perhaps more accurately, "commentaries") with that in mind — and that, even when you don't agree with what you read, you will allow yourself to learn something from it anyway. One more thing: don't forget you always have the option of expressing *your* views in a letter to the editor.

Marian Van Til

A day to remember

November 11, 1918, 11 a.m. signalled the end to a terrible war. People called it the war to end all wars, indicating a turning point in the public attitude toward war in Europe. War was no longer tolerable to the general public.

In previous centuries international war seemed to be a way of life, at least in Western Europe. When had Germany, France and England ever been in a state of peaceful co-existence prior to the 20th century? But in 1918 the people of the Western world said "enough."

With the devastations of World War I, the horror of war finally reached home. People resolved to remember those who died in the war, then called The Great War.

In virtually every city and town in Canada you will find a war memorial erected after the First World War. Services continue to be held at those memorials each November 11, though we now also remember those who died in later wars. Canada suffered the loss of a shocking number of soldiers in World War I, and historians tell us that participation in that European war transformed Canada.

What a change in the posture toward war in Europe today! Those nations which until 1950 were always at war with each other now seem like lions lying down with lambs, to use a biblical phrase. And now even the Soviet Union has set aside its posture of war. Who would believe it, except people who have prayed for this all along?

But just when large-scale wars seem to be a thing of the past, along comes Saddam Hussein. The absence of war and of threat of war is too good to be true. We humans in our fallen state will always be warlike, alas. This year as we remember the losses of past wars let us pray that November 11 remembrances in the future will not include a Gulf War on the list of wars we painfully remember.

Robert VanderVennen

Communal decisions require sensitive working under the Spirit

Hearing recently of problems a Christian school board is facing, I am reminded of the large band of faithful volunteers who serve on boards and committees for churches, Christian schools and the many parachurch organizations that comprise the massive Christian infrastructure in this country.

Nonprofit groups have special ways of operating and organizing their work. Often, people come to school board or church council positions seemingly totally unaware as to how communal decisions are made.

Only with the blessing of the Holy Spirit can our work together bear fruit to his glory. In response to our prayers the Spirit leads through his created means, that is, through people's knowledge, insight and willing hands. He gives all of us gifts that he expects us to use.

We live in an age of individualism which longs for strong leaders to tell us what is right. But the striking thing about the early church is that the apostles did not dominate the church's decision-making, but the believers as a group were called upon time after time to pray, reflect and then decide what the Spirit called them to do. That biblical model serves us well today, too.

In a group, the strengths of one person can cover the weaknesses of another. A group

See **COMMUNAL** -- p. 5.

JUST A MOMENT/HERMAN PRAAMSMA

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done unto you."
(Jesus, as recorded in John 13:14,15)

About a month ago I had the privilege of being installed as one of the pastors of Immanuel Christian Reformed Church in Brampton, Ont. The service was beautiful and at times moving. One of the highlights for me personally was the spontaneous act of footwashing by my colleague, Tony Vanden Ende. He called me to the front, asked me to be seated and remove my shoes and socks. He then proceeded to wash my feet and dry them with a towel.

This gesture of love and willingness to humbly serve deeply touched my heart, especially since my colleague is my senior by some 20 years. It was a deep reminder that we are servants of Christ and fellow labourers in the Gospel. It put me in touch with my nature (sinful!) inclination to "do something in return," to show that I could wash feet as well as anyone else in the building, but God gave me the grace to accept the love and teaching offered, and instead I embraced my fellow-servant.

Few graphic reminders

In a denomination which is not exactly rich in symbolism, I will treasure this moment of installation. It is too bad, really, that we do not possess more of these graphic symbolic reminders of who we are, and what God's grace is about in our lives. In a number of churches footwashing is held to be a permanent commandment; in fact, the Brethren churches have an elaborate theological defence of the practice as an ordinance of God! And we all know, don't we, that every year the Pope of Rome gets down on his knees and washes the feet of all the assembled cardinals?!

What really amazed me after the installation service was the somewhat negative reactions, especially of some of the older folk. They seemed to regard the act of footwashing either as something to be made fun of(!) or as a sign of the further deterioration of the church. Perhaps it is long overdue to return to a sound scriptural view of symbolism. I wonder, I asked myself, are these older women, for example, aware of the fact that in the early church a widow was not regarded as a real widow unless she had washed the feet of the saints (I Tim. 5:10)? What did that mean? What does that mean for you and me today? And is it not good to express our faith graphically and symbolically?

That which can remind us anew of our identity and task as God's children and move our hearts is a gift of God.

May the Holy Spirit lead us all into more and more humble and loving service together in this new church season!

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

Longer letter

Their forebears were different

Re: Adrian Peetoom's editorial "Let's Change the Conversation" (C.C., Oct. 5).

When I was young, I also used to watch my dad, uncles and grandfather and their wives in conversation at family gatherings. We [children] enjoyed it greatly. Their discussions were a pleasure to listen to. The only part that was loud was their laughter.

They lived during the "dirty '30s" and the Second World War with all its problems and heartaches. They were farmers and businesspeople, labourers and "burgemeesters," teachers, and one even became an "MPP." Three of our uncles were executed by the Nazis because they were in the Underground. But their widows still came to family reunions (and they are *still* widows).

At our family get-togethers my relatives' voices were never "strident, loud and tough," except maybe for one of the women who could sometimes be somewhat sharp in expressing her views. They (women as well as men) enjoyed discussing politics and religion and liked kidding each other. They were not afraid to talk about their personal faith and love for Christ.

Lasting influence

When Mr. Peetoom describes the life of the elderly woman, it made me think of my dad, especially: his love for his Lord, his family, his church, his country.

Later on in life I got to know my wife's family where the attitudes were much the same, although their outlooks on life were much more varied.

My dad gave a now well-known and widely distributed speech at a large family reunion about the three most important people in the family: they were his mother, his grandmother and his great-grandmother. God-fearing women who had great influence on the lives of their husbands and children, were the centre of their families and knew as much about the type of business the family was in as their husbands did.

We should maybe feel sorry for Mr. Peetoom who apparently cannot have much respect for his forefathers. However, when he starts to generalize and paints all our ancestors with the same brush, my wife and I become resentful.

We love our forebears and hold them up as an example for our children and grandchildren. We feel hurt by his statements and the conclusions he draws. I think he owes his readers an apology and I hope never to see a similar article in C.C. again.

Perhaps Mr. Peetoom should take a long, hard look at himself. He is the one who seems to come through "strident," "tough," etc. We must improve the world by beginning with ourselves. Sorry to be so outspoken.

Edo and Margaret Knibbe
Kettleby, ont.

We need the Bible *and* the Spirit

In some recent letters and comments I have read expressions such as "Scripture is absolute" or "Scripture has supreme authority" or is "all-sufficient." Let me express some of my personal experiences in this regard.

I was educated in Christian schools right up to university level but yet did not know the Lord Jesus. It was only through the work of the Holy Spirit that I came to know Jesus as *my* Saviour. Jesus must have realized that the Bible was not sufficient and therefore gave us the Holy Spirit, not only to inspire Scripture but also to guide and comfort us.

Since the Holy Spirit is one of the three persons of the Trinity, one can say that the Holy Spirit must be even more important then Scripture. Yes, I believe that we live by grace alone and by faith alone but fortunately not by Scripture alone.

Wietze Luinstra
Kincardine, Ont.

Communal decisions require sensitive working under the Spirit

... continued from page 4.

decision can have better balance than that of an individual, and less danger of overlooking something important. A group can minimize the potential disruptions of a single strong-willed person.

Each member has a responsibility to contribute to the forming of a decision, at least in thinking along with the others and being prepared to contribute an insight that may be overlooked. Each person then must be respected and listened to in the group. We never know who the Holy Spirit will use to bring forward a good insight at the right time.

Decisions at a meeting should be made on the basis of group consensus. When a group goes ahead with a decision to which not all members agree, the group should realize that those who disagree may be right, that the Holy Spirit is not always on the side of the majority. If the majority on an important issue is small, it may be preferable to postpone the decision, since it appears that the Spirit has not given clear leading.

A group whose decisions guide the course of an organization should have as diversified a membership as possible, so long as all share the Christian perspective on which its ministry is based. The Holy Spirit uses people just as they are, with the distinctive peculiarities, experiences and insights of each.

Even with such a strong emphasis on communal group decision-making, there is genuine place for individual initiative and leadership at both board and staff levels, provided the persons are willing to work within the group rather than trying to run with their own individual goals.

People who chair church councils or parachurch boards need to have especially clear insights into what the organization is and what is needed to move it closer to what it ought to be. Leaders often need to formulate recommendations for action. They must take initiative, not wait for others, though they must also be able to accept good ideas coming from others.

We may not take for granted our churches, Christian schools and other Christian ministries which bring God's blessing in many ways. Let us pray for those in positions of leadership and help them build the climate of trust that is essential for Christian service.

Robert VanderVennen

Alberta livestock industry not hinged on subsidies

Re: C.C., Oct. 19; Jim Romahn's article "The Subsidy Squeeze."

I always read and appreciate Mr. Romahn's articles. As Jim explains, the old system of supply and demand in agricultural products, however imperfect in itself, is silenced by all sorts of world protectionism.

However, I must correct Jim when he says that the cattle feeding industry moved from Ontario to Alberta due to Alberta's provincial subsidies. The Alberta livestock industry has been at a disadvantage for many years due to the Crow freight rate subsidy to the grain industry. This was corrected some years ago by the Alberta Provincial Crow offset payment for grains fed to livestock. But as soon as the crowrate disappears, so will the provincial crow offset.

Freight rate on livestock from west to east are being completely covered by the livestock industry. As far as other "Balkanization" in the beef industry, this has been corrected, to a large extent, by the tripartite stabilization program. I have always felt strongly that a product ought to be produced where it is most economical to do so. For instance, manufacturing automobiles in Alberta does not make sense, but producing beef is a different matter. Alberta has ample rangeland not suitable for anything else but cow-calf units. Alberta produces ample supplies of grain and forages and the climate lends itself to outdoor feeding of cattle. That is obviously the way Cargill saw it when they decided to build a modern beef plant. However, Jim, I appreciate your articles. Keep up the good work.

Hans Visser
Taber, Alta.

(More letters on page 6 ...)

Letters

Don't throw out Calvin's insight with the pedestal

I cannot help but wonder where the trend toward anti-intellectualism, which has been evident in several letters to the editor over the past few issues of C.C., comes from. A case in point is, the letter titled, "Calvin's been on his pedestal long enough" (C.C., Oct. 19, 1990, edition).

Granting that there are some aspects of Calvinist thinking that seem unsavoury to our modern Christian mind, it is, nevertheless, Calvin who reminds us that we as humans must be found first and foremost in the person of Christ for our salvation.

Abraham Kuyper clearly outlines this principle in the Stone Foundation Lecture Series on Calvinism. In the lecture titled, "Calvinism and Religion" he says, "What now does the Calvinist mean by his faith in the ordinances of God? Nothing less than the firmly rooted conviction that all life has first been in the *thoughts* of God, before it came to be realized in *Creation*. Hence all created life necessarily bears in itself a law for its existence, instituted by God himself." (Kuyper, Abraham. *Calvinism: Six Stone Foundation Lectures*. Wm. B. Eerdmans Publishing. Grand Rapids, 1943. p. 70). If this is an "idolatrous teaching" can the brother who wrote that letter please show me how it is so?

Calvin identified himself as the thought and creation of God. If that is not being a "Jesus person," will the brother please tell me what is? The utility of Calvin's framework is the way in which it intellectually persuades us to find our identity in God and not in mere words which are mouthed and not lived.

Finally, I would point out that in citing the confessions the letter-writer falls into the same trap that he is criticizing. After all when one replaces Christ with a confession one is no longer found in God but the mere writings of people and thus converting the confession into an idol.

In short I am not ready, along with Calvin, to be found outside the person of Christ. I do not think the letter-writer from Burlington is either. Therefore, let's resolve to dedicate ourselves to clear scholarship and understanding of what it means to be found in Christ. That means that we ought not to throw out the thinking of Calvin and not set our confession on a pedestal either. Rather let us rest our hearts and minds in Christ so that we may be empowered by Him.

Lawrence J. Lutgendorff
Kingston, Ont.

What place has human knowledge?

Re: "Beyond Belief" (C.C., Oct. 19) [which depicts two people having the following conversation]:

"It took forever, but I finally finished my paper comparing Calvinism to Arminianism."

"And?"

"I believe in free will ... but I've concluded I was predestined to do so."

This was a good combination with the letter to the editor "Calvin's been on his pedestal long enough." The library in back [of the people in the cartoon] represents human knowledge and the man pointing his thumb towards it admits that that is where he got it.

Is this not often the case; that instead of God's Word which is, according to Art. 7 of the *Belgic Confession* (but not because the article says so), "totally sufficient to know the will of God for everything one ought to believe unto salvation, and its doctrine is most perfect and complete in all respects"?

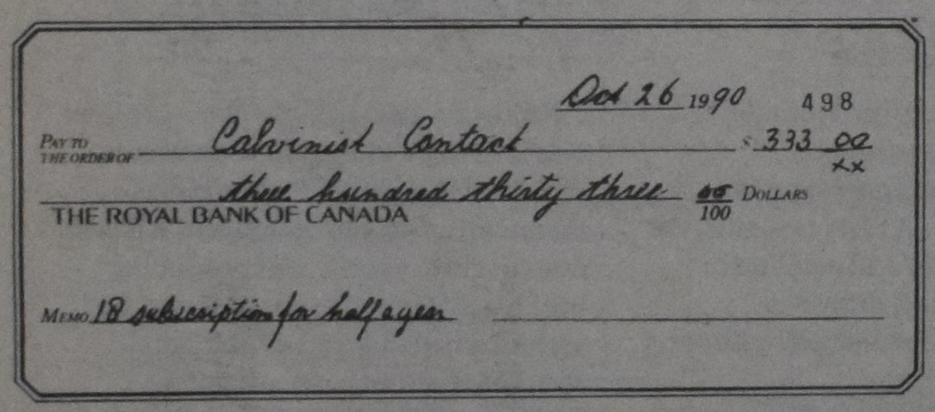
I would have loved to see, instead of that building, that this man would have God's Word in his hand.

In the [Christian Reformed] "form of subscription" it is proclaimed that *all* the doctrines of this Reformed church "do fully agree with God's Word" and have to be defended (those human-made doctrines, that is). Does not Art. 7 say that this should be rejected with all our hearts?

Free will we know very clearly from God's Word (John 3:15-18). Predestination we will only understand when we have responded to the cross of Christ (Rom. 6:3-4) because it is spiritually discerned (I Cor. 1:14).

Sid Denekamp
Burlington, Ont.

An example to follow


Oct 26 1990 498
Pay to the order of Calvinist Contact $ 333 00
three hundred thirty three 00/100 Dollars
THE ROYAL BANK OF CANADA
Memo 18 subscription for half a year

Stan de Jong

For years our office has been corresponding with an elderly couple in Eastern Ontario. Promptly every year they have sent us a cheque covering one-year *Calvinist Contact* subscriptions for their children and grandchildren. The number increased steadily, what with all the grand-children coming of age.

Alas, time marches on. The husband, father and "Opa" went to be with his Lord this year, so Mom and "Oma" is a widow now; but her spirit remains.

Recently she sent us payment for no less than 18 six-month subscriptions at $18.50 each! She wrote: "I wouldn't miss it for anything. I look out every week for the next volume. By making my payments every six months I can keep up with the [going] price. But being widowed now makes life a bit more stressful, especially financially. God's blessings to all ...."

We are deeply touched by such commitment. We also thank all the other grandmas and grandpas who are doing their best to keep the *Calvinist Contact* family in tact.

Further, we hope that increasingly, young people everywhere will take over where their folks left off. Let's keep the flame of Christian journalism alive!

· GUEST MINISTERS ·

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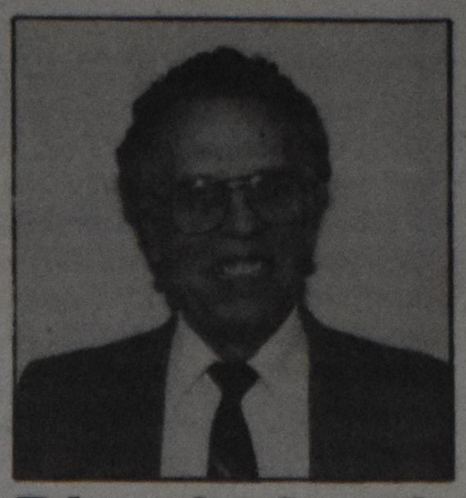


In and around the workplace

Ed Vanderkloet

Discrimination in the workplace

The Ontario Human Rights Code specifically prohibits employers from discriminating against employees on the basis of their race, ancestry, place of origin, colour, ethnic origin, citizenship, creed, sex, age. Other provinces, as well as the federal jurisdiction, have similar clauses. I have a few reservations about the specifics of some of these restrictions (I won't go into that now) but I wholeheartedly agree with the intent of the law. An employer has no business telling a worker that he or she is not welcome because he or she is black, Dutch, Pentecostal, or whatever.

Don't say too quickly that such discrimination is a thing of the past. Only two years ago a major Toronto electronics retail chain was convicted for firing (and refusing to hire) employees who were black or belonged to another visible minority. From my own experience as a CLAC representative I could tell several stories of shocking discrimination against black workers. And some 40 years ago, my wife (who worked in a Roman Catholic hospital) was refused time off to go to church on Sunday while her Catholic co-workers were readily exempted from Sunday work.

But what happens when a specifically Christian (or other religious) organization insists on only hiring employees who share the religious convictions on which the organization is based? The Human Rights Code has dealt with such situations by stating,

The right ... to equal treatment with respect to employment is not infringed where ... a religious ... institution or organization that is primarily engaged in serving the interests of persons identified by their ... creed ... employs only, or gives preference in employment to, persons similarly identified if the qualifications *[for emphasis] is a reasonable and bona fide* qualification because of the nature of the employment.

Before I continue with this article I want to apologize to the readers for boring them with legal jargon. But perhaps it helps to know that the actual section in the law is about twice as long; the elipses (dot, dot, dots) indicate where I have omitted parts that are irrelevant for this article. Finally, the emphasis indicated is mine because the words highlighted are crucial to the rest of my argument.

Exemptions allowed

There is a whole raft of exemptions in the Code, all dealing with cases where the non-discrimination clauses do not apply. And rightly so. A church is not forbidden to engage only pastors who subscribe to the church's creed. A nursing home run by an ethnic community (such as Holland Christian Homes) may give preference to employees from a certain ethnic origin when most of the residents are also of such origin and when communicating in their own language is a must. A private or separate school may demand that its teachers share the religious convictions on which the school is based. And a political party is not stopped from barring candidates who do not belong to that party or don't subscribe to its political principles.

All of the above sounds reasonable enough and we should certainly not become alarmed about legal protections against discrimination in the workplace. But, as happens so often, there are borderline cases that can give rise to tension and dissension. And sometimes, to legal action. That's where the qualifying clause in the law *(if the qualification is a reasonable and bona fide qualification because of the nature of the employment)* becomes important.

What we need most of all is a clear understanding about a Christian concept of responsibility and freedom in the workplace — especially where it concerns our Christian organizations and educational institutions.

In my next column I hope to continue the discussion with the help of some concrete examples pertaining to Christian schools.

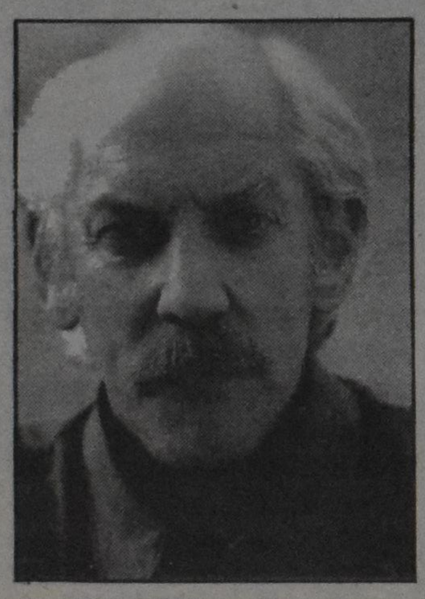
Ed Vanderkloet is a national representative of the Christian Labour Association of Canada.

Cinema summaries

Marian Van Til

Bethune: The Making of a Hero

Rated PG
Stars Donald Sutherland, Helen Shaver, Helen Mirren
Directed by Philip Borsos



Norman Bethune was a complicated man, one of Canada's most hotly debated "heroes." A keenly intelligent surgeon with an acute social conscience which was probably influenced by his minister father and missionary sister (though he himself rejected Christianity), Bethune grew impatient with what he saw as the greed and inefficiency of Canada's medical establishment. A socialist and later a communist, he strongly advocated universal health care, a radical idea for Canada in the 1930s. (He was let go from one hospital for refusing to charge patients for treatment.)

Fed up, Bethune left Canada and spent almost all of the rest of his short life (1890-1939) first in Spain, then in China. He developed vastly improved treatment for wounded soldiers, including the first use of portable blood units so that transfusions could be made on the battlefield. He invented or redesigned 12 medical and surgical instruments and wrote at least 14 articles about his techniques in handling thoracic (chest) surgery, his specialty.

Bethune saved the lives of many who would otherwise have died during the Spanish Civil War, but his harsh dealings with those around him and his intolerance of government bureaucracy earned him a "request" to leave Spain.

Leaving Spain gave him an opportunity to visit the Soviet Union, after which his political attitudes crystallized and he joined the Communist Party (1935). That was the perfect time to bring his medical skills to China, where hundreds of thousands were dying at the hands of the Japanese.

It was in China that Bethune made a name for himself, and despite his abrasively strong will and huge ego, the Chinese people came to revere him. When he died at age 49 of an infection acquired while performing surgery on a soldier, he was eulogized by Mao Tse Tung and given a Chinese burial.

Bethune's personality caused him as much trouble as did his political/social views. He became a heavy-drinking womanizer who often lashed out at the incompetence, "stupidity" and vulnerabilities of those closest to him, including his wife (whom he divorced, remarried, and who finally left him for good). How someone with such vast (and real) compassion for the suffering masses of humanity could be so insensitive to those who loved him best is perhaps the great anomaly of Norman Bethune.

Canadian actor Donald Sutherland admits to feeling an affinity with Bethune and has starred in a CBC television production about the doctor, as well as doing this film. Sutherland *seems* to be the right actor for the job yet somehow he doesn't adequately bring across the paradox of Bethune's personality, his rage and his charity.

Bethune has all the right individual elements — including spectacular cinematography (filmed prior to the recent crackdown) which gives viewers a vision of remote areas of China seldom, if ever, seen in the West. But those elements don't gel properly into a seamless whole. Thus *Bethune* never really moves viewers, ironic considering the man's own impact. The film views somewhat like a documentary, and not an expert one at that.

Undoubtedly the reported acrimony among those involved in making *Bethune* — so much so that filming was stopped entirely for a half-year and many predicted the project would die prematurely — is a major factor in its lack of unity.

Despite its obvious flaws, *Bethune* has value as a vehicle for introducing Canadians, students particularly, to a man who played a conspicuous role, for better or worse, in the country's history.

Michelangelo's 'Creation of Adam' reinterpreted

ANDERSON, Ind. (EP) — What does Michelangelo's "Creation of Adam" fresco on the ceiling of the Sistine Chapel *really* depict?

The fresco was completed in 1512 for Pope Julius II. It shows Adam and God reaching toward one another with outstretched arms, fingers almost touching. Most scholars have interpreted the painting as a depiction of God bestowing life on humankind.

But Dr. Frank Lynn Meshberger of St. John's Medical Center in Anderson, Indiana, notes that Adam's eyes are open in the picture, indicating that he is alive before the touch. He says Michelangelo meant the painting to portray God giving humanity the gift of intelligence.

"Look at the image that surrounds God and the angels," Meshberger wrote in the October 10 Journal of the American Medical Association. "This image is the shape of a brain."

Meshberger says his conclusion is inescapable if you study the fresco after classes on dissection of a human brain. In 1969 after dissecting and drawing a brain in medical school Meshberger came across a three-page fold-out of the painting in a magazine.

When Meshberger began to research the painting years later he learned that Michelangelo had deep religious beliefs, and that the famous painter used to dissect cadavers to study the human form.

Change of heart

DARWIN, Australia (EP) — The star of "The Accidental Tourist" has started visiting churches on purpose. Actor William Hurt, filming a movie in Australia, expressed a renewed interest in Christianity and asked the film's producers to provide him with transportation to church services. That's easier said than done in the remote areas of Australia's Northern Territory where the movie is being shot. A private jet was reportedly kept on hand to get him to the church on time.

Book advocates: be a bold Christian

ZURICH, Switzerland (EP) — Hans-Jurg Stuckelberger, founder of Christian Solidarity International (CSI), recently joined forces with Ken Becker, a free-lance writer living in Switzerland, to compile the book *Shining in the Darkness*, four stories of the lives of Christians who "dared to live their faith [and whose] lives speak volumes about the power of God's grace." The U.S.-based CSI defends those who are persecuted for their faith. The book, published this year by Vine Books, details the life-experiences of Christians in four of the world's political hot spots: Romania, Chile, India and Latvia. The book is intended to inspire and encourage Christians to "live boldly for Christ [because] there's a great story in the making in every Christian's life ... if we dare to live our faith."

WILL THE LORD'S PRAYER REDEEM THE PUBLIC SCHOOL?

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Adrian Guldemond, Editor

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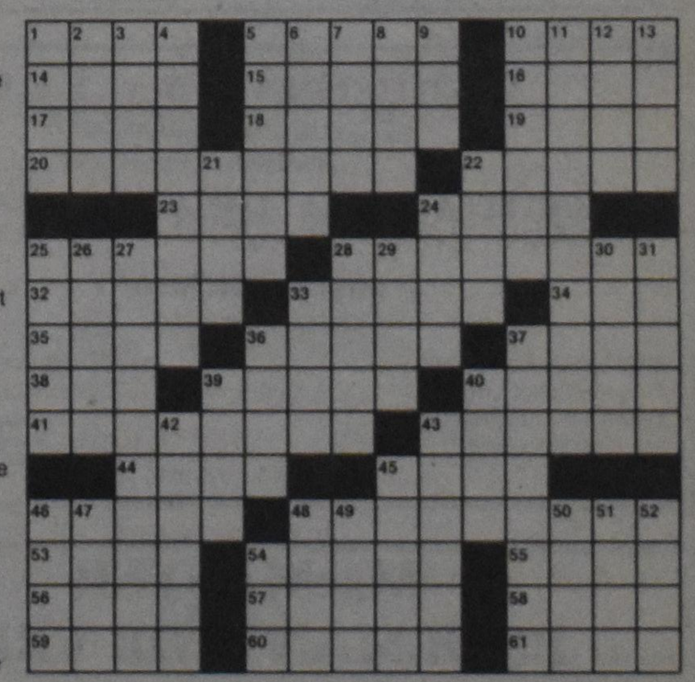
Weekly Puzzle

by C.F. Murray



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39 Eucharist plate
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54 Asia Minor region
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58 Vetch
59 Betelgeuse
60 Filled
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5 Inventor's protection
6 One at —
7 Byron poem
8 Gen. Robert —
9 — Plaines, IL
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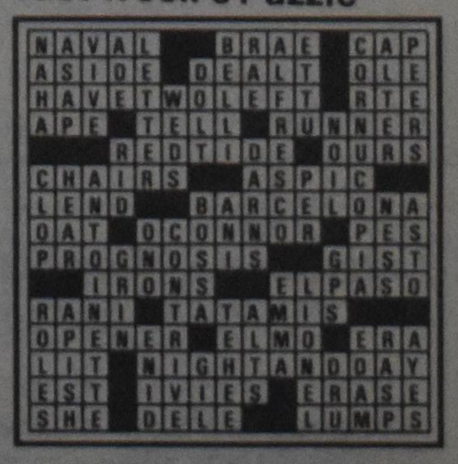
11 Paddy wagon
12 Rely
13 Warhol
21 "Dies —"
22 Formality
24 Thwart
25 Revealed
26 Old Gr. coins
27 Nightshade
28 Cut off
29 Family group
30 Listing
31 Lariat feature
33 Nip
36 Pro —
37 Bear
39 Fountain or Seeger
40 Give up
42 More agitated
43 Earthy
45 Light-footed
46 Charity
47 Lure
48 Adriatic wind
49 "What's — for me?"
50 At — (besides)
51 Adored one
52 Last word
54 — about time!

Last Week's Puzzle



Church

Marian Van Til, page editor

World's largest Bible distributors join efforts to 'saturate the world with Bibles'

HORSLEY'S GREEN, England (EP) — Eight Bible distribution organizations held a conference in England October 2-3 to release a joint communique calling upon the Christian Church to use the Bible as "the indispensable tool for evangelism."

Leaders of the organizations expressed concern that the emphasis on the Bible itself as the centre of worship, ministry, and outreach has been lost in recent years, according to a report from The Bible League, one of the organizations which attended the meeting.

In the joint statement issued by the conglomerate, concern was expressed over "an erosion of commitment to the authority of Scripture in some sectors of the Church." The statement added, "more recently, increased reliance upon the sharing of experience rather than Scripture has been observed, and together these trends are in danger of seriously undermining the Church's reliance on God's Word for teaching and guidance."

The document stressed the importance of making God's Word central to missions, worship, and ministry, and issued a challenge to give "higher priority than ever to prayer and financial support of the worldwide ministry of Bible translation and distribution, in order to make it possible for the Word of God to be provided to each and every person who now waits to receive it."

At the meeting the agencies agreed to "combine their various strengths and focuses to virtually saturate the world with Bibles," the report stated. Ethiopia will serve as the starting point for this joint venture which includes Wycliffe Bible Translators, Open Doors, United Bible Societies, Living Bible International, Scripture Union, International Bible Society, Bibles for the World and The Bible League (formerly World Home Bible League).

Open Doors will research and develop an Ethiopian program in consultation with national churches there, and present a proposal at the next scheduled meeting in Orlando, Florida, in July, 1991.

A concurrent conference of Bible translation organizations held at Horsley's Green "resolved to alert the Christian community to the urgency that still exists in the work of translation," the report stated. There are more than 3,000 languages in the world which have yet to have a translation of the Bible.

Billy Graham associate preaches Gospel to thousands in Calgary, 1,400 respond

CALGARY (EP) — Ralph Bell, an associate evangelist with Billy Graham, has begun conducting independent crusades in cities where Graham has already visited — beginning with Greater Calgary Mission '90 in September.

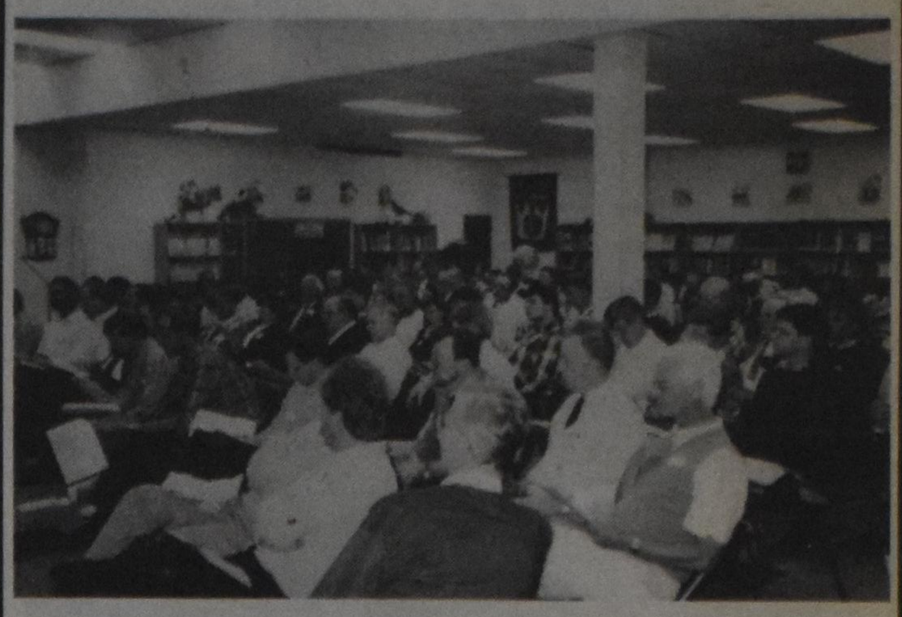
About 2,000 volunteer workers donated their time and energy during the eight-day crusade, according to a news report from the Billy Graham Association. Nearly 54,000 people attended the meetings and some 1,400 responded to the evangelist's invitation to commit their lives to Christ.

Church leaders asked Bell to help them accomplish two tasks: to help bring renewal and revival to local churches and to address the "crisis in relationship" that leaders see in the city, the report said.

Organizers noted the strong response on the part of the youth who attended two back-to-back programs targetting the younger age groups. Thousands of teenagers turned out for a half-hour concert by the Christian music group White Heart, who opened up the evenings' programs. Mission '90 volunteers are still working to follow up all those who responded and encourage them to become involved in local churches and small-group Bible studies.

Bell is scheduled to hold crusades across Canada and the U.S. in the coming months. In a departure from the usual BGEA practice, Bell will only visit cities that Graham has previously visited.

Deacons immersed in Kingdom work: a personal response to the All Ontario Deaconal Conference



Reinder J. Klein

They came from as far away as Halifax and Truro, Nova Scotia, places considerably above and to the right of Ontario on most maps. Yet they came, those deacons, men and women, in record numbers this beautiful fall day, to sing and pray, listen and discuss, and to learn more about the marvelous work of mercy that is arguably the most Christ-like of all church activities.

Some 461 had pre-registered for the annual meeting of the All Ontario Diaconal Conference (AODC), held in John Knox Christian School in Brampton, Ont., October 20. When it was over, a record setting 460 persons had actually been there. They represented 112 Christian Reformed congregations and included 103 new deacons.

Thirteen workshops were offered in the morning session and 14 seminars in the afternoon. Sandwiched in between were another eight "business or information sessions," not to mention the plenary meetings with their announcements, reports, prayers and robust singing.

Topics ranged from "The New Deacon" to "How to use the Resource Manual" to "Promoting Justice in our Communities." There was something for just about everybody, and given the vast scope of diaconal involvement today, that is saying quite a bit.

Yet despite its complexity, this was a superbly run conference, a factor which in itself eased anxieties and increased the positive learning curve. Much of the credit for this can be attributed to the remarkable skill and organizational savvy of Ben Vandezande, AODC's executive secretary. Supported by an active board, ably led by Dale Smith, Vandezande has both the tenacity and the pedagogic gifts to instill in others a desire to work with him for Christ.

Probably nowhere else in the Christian Reformed denomination are officebearers as ably organized, well-supported and effectively prepared as the deacons of the All Ontario Diaconal Conference. No doubt here, too, credit must go to the AODC staff and board, but it would be most appropriate to mention the enormous pioneering contribution made by Peter Zwart, currently director of diaconal ministries for the Christian Reformed World Relief Committee.

New at this conference was the presence of 12 regional resource persons. These are people experienced in diaconal work who help, assist or train other deacons in their multifaceted task. They visit five or more diaconates each year, familiarize others in the use of AODC's extraordinary manual, train new deacons and share some of their own insights and experiences with small groups.

It was refreshing and tremendously encouraging to spend a day immersed in "Kingdom work" without once getting drawn into fruitless debates about fine points of doctrine. Here were men and women eager to be the ears, eyes and hands of Christ. Here was the church preparing for action, for healing, for ministering to a hurt and broken world.

Other office bearers, elders and pastors would do well to develop such instructive and supportive organizations too!

Reinder J. Klein is a partner in Educom Consulting, Woodbridge, Ont.

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'Standard of living' or 'quality of life'?

John Valk

A profound difference exists between what *is* and what *ought* to be in our lives. We know a lot about what *is*. We are well-served with complex networks which gather information, keeping us in touch, in tune and up to date. We are more confused about what *ought* to be. We affirm that there *ought* to be human rights but we disagree about the implication for human responsibility. We agree that there *ought* to be individual freedom and choice but we are not sure what that means in terms of public morality. We believe we *ought* to have an equitable justice system but we have almost lost the meaning of the *spirit* of the law.

My hunch is that much of this comes from our great concern for "standard of living." Standard of living has to do with access to goods and services. It involves buying power and material pursuits. We are so driven by maintaining or improving these Western "priorities" that any opposition is met with (armed) resistance. Witness the situation at Oka, the NATO base in Labrador, the Persian Gulf situation.

We take pride in our continual increase in "standard of living." Talk of an economic recession — the loathed "R" word — makes us uncomfortable. Yet, what we call "tough times" today frequently pales in light of the struggles of the past.

What we *really* want

Is a higher standard of living what we really want? Even though we all like the basic comforts of life, perhaps we are really doing things backwards. Does a high standard of living really fulfil us as humans? Is that the route we *ought* to be following? After all, the "pot of gold" thus far has also reaped us ecological destruction, a spiritual vacuum and a dangerous rift between rich and poor.

What about *quality of life?* What about striving to be at one with ourselves, free from anxiety, searching for a life of benevolent and communal brother/sisterhood, love of family, concern for the "other" and the environment — all the while embracing justice and showing reverence for God. In our heart of hearts, I think we intuitively sense that only there will we find rest.

For the most part, however, our actions seem to indicate we are confused. "Things" seem to be more important than people. We engage in power and aggression rather than in peace and justice. We think we need seven days of commercial activity to "stay competitive," but forget the need to preserve one day for spiritual development.

And in our struggles to "advance" we have also inadvertently developed a darker "underbelly": crime, poverty and distrust.

We seek quality of life but mistake it for standard of living. To what degree do we use expensive clothes, cars, CD players and VCRs to deepen our spirituality and enhance our relations with one another and the earth?

Do these things increase our sensitivities — or our neglect — for one another and the environment? Is the pursuit of the marketplace, the making and selling of things, the striving for promotions ultimately for increasing our quality of life or our standard of living? Do children increase the quality of our lives or impede our standard of living? Do daycare and dual-career enhance the quality of (family) life or increase a standard of living? And abortion?

The standard of living in North America borders more on hoarding than on sharing, at least from a global perspective. It might do to reflect on whether we (in our studies and our work) seek to sharpen our skills to hoard — or to share; to increase our standard of living or to improve our quality of life.

John Valk is the Christian Reformed campus chaplain at the University of New Brunswick, Fredericton.

Whose books make the bestseller lists?

Paul Marshall, senior member in political theory, at Toronto's Institute for Christian Studies, raises an important point regarding bestseller lists. In the first paragraph below he explains the background of his attempt to publicize those concerns.

In November of 1989, the Globe and Mail, *which still claims to be Canada's "national newspaper," announced that it was starting a "bestseller list" on books sold in Canada. I had some concerns about this and wrote about them to the* Globe's *editor-in-chief, William Thorsell. Mr. Thorsell has not so far responded, so I think I'll share the concerns more widely.*

Dear Mr. Thorsell:

I am writing to you as editor, although not as a "letter to the editor," concerning the *Globe's* November 25 announcement of its new "bestseller list" and your comments on such a list as an indicator of Canadian character. I welcome the list's appearance and commend your endeavour to be at once comprehensive and thorough.

However, there is a problem, or potential problem, that I would like to raise concerning your list. The problem is best illustrated by reference to practices in the United States. In the U.S., enterprizes such as *Time* and the *New York Times* have produced lists compiled from sales by the major bookstore chains. In doing so they have neglected the vast sales through specialized outlets. One major area of such specialized selling is the religious books sold by religious bookstores and directly through churches, synagogues and the like. These comprise up to a quarter or a third of total U.S. sales, but they are never indicated in the "bestseller lists." Consequently, while it is widely reported that the Bible continues to be the perennial U.S. bestseller, it never shows up on the lists. (This is probably valid on a weekly basis, but not on a yearly basis.) Meanwhile, Hal Lindsey's *The Late, Great Planet Earth* made the edge of the charts after its re-issue by Bantam, but its mammoth earlier sales through churches went unrecorded, although it was in its time probably the best-selling book in the U.S.

Lindsey's book is, to be kind, not very good and I certainly sympathize with attempts to hide the fact that many Americans were obsessed with it. However, the purpose of our lists is not to make us look good but to tell the truth, and this is something that the American lists have failed to do. One result is that the U.S. is portrayed as a much more secular country than in fact it is; therefore, many people continue to be surprised when it refuses to act in a secular way.

How big *are* religious book sales?

What does this mean for Canada? Certainly it is true that sales through religious outlets in Canada are proportionately less than they are in the U.S., but how much so I don't know. My question is, does the *Globe* know how much and has it checked? Do your figures represent only or largely mainstream literature and booksellers? Have you checked religious outlets and churches (or "New Age" groups or whatever)?

If you have, I commend you for doing something that the Americans have not yet done. If not, might your list be misrepresenting and inadvertently secularizing Canada?

While I have no expertise in these matters, I could suggest some lines to pursue if you think that any of these concerns have any validity.

Yours sincerely,
Paul Marshall

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The aftermath of the decline of ideology (1)

Czechoslovakia: the land of Huss and good King Wenceslas

Bert Witvoet

As part of my six-month sabbatical away from the daily responsibilities of editorship of Calvinist Contact, *I decided to visit countries like Hungary and Romania to see how the Reformed community there is doing and what the socio-economic and political conditions are like in some of the Eastern-bloc countries which have recently shaken off the yoke of communism.*

The editorial board suggested that my wife be part of this experience. Fortunately, Alice was able to take a five-week leave of absence from her work as a secretary at Brock University in St. Catharines. So, in mid-September we embarked on a four-week tour of eight countries — Holland, Germany (at that time still two countries, but I'll count it as one), Czechoslovakia, Hungary, Romania, Yugoslavia, Italy and Austria.

We had a packed agenda because in addition to my program, Alice wanted to see several art works in Italy which she had studied; and because our tour offered many opportunities to admire the architecture of ancient, medieval and post-medieval buildings, something we both enjoy. I can't remember how many gothic churches we entered! Besides that, we were able to take in the beauty of fields, mountains, rivers and rustic villages bathing in gentle autumn sunshine as we covered 7,500 kilometres.

At several points along the way we made contact, either by design or happenstance, with people with whom we had connections of some kind. How amazing some of these encounters were! It became an unforgettable experience for us and we were conscious of the rich gift the Lord had handed us by allowing us to roam through parts of Europe we had never seen before.

Photos: Bert Witvoet

A view of Wenceslas Square in Prague.

The sleek machine

We rented a van camper in Bussum, Holland, and bought enough groceries at Albert Heyn's in Leidschendam to last us the whole trip. We had been warned to bring our own food, especially when entering Romania. The camper was a rather nifty-looking machine, almost too grandiose for our liking, seeing that we would have to traverse countries that we knew are very poor. It turned out that our vehicle would indeed draw a lot of attention in Czechoslovakia, Hungary and Romania. Children would come running to the road to wave at us and a small group of curious onlookers would inevitably form around our vehicle the minute we stopped somewhere.

But they didn't seem envious when they laid eyes on this item from the West that was out of financial reach for them. People seemed to enjoy taking in what was available to others, much the way we may admire houses that are out of *our* reach, I thought. At any rate, I felt less guilty as the trip progressed. In fact, the camper was rather modest and fuel-efficient and it provided us with convenience *and* freedom of movement.

I did not mention that we had stocked the vehicle with all kinds of special treats that we expected to hand out from time to time. We had with us packages of coffee, sugar, cocoa, bars of chocolate, soap, chewing gum and packs of cigarettes. We were able to put a smile on a few faces with these treats, especially on the faces of children. I hesitated before buying cigarettes, being opposed to the practice of smoking in our own home. But we had been urged by people in the know that such items were in great demand in Romania and indispensable for avoiding trouble for gaining access to important places. More about that later.

The economic divide

Crossing borders did not prove to be a difficult matter for us. We had, of course, obtained visas from the Canadian consulates of Hungary, Romania and Czechoslovakia. None of the other countries required them. Crossing the border from the Netherlands into Germany is truly a non-event, as was the crossing from what in late September was still West Germany into East Germany.

Such timing!

But we immediately noticed that we had entered a country that had been under communist rule and shaped by Marxist philosophy for some time. Roads were in poor condition, especially minor roads, and city landscapes were made totally uninteresting with block upon block of grey apartment buildings. The box-like Trabant, made of laminated cardboard and chugging away on two cylinders, was much in evidence in East Germany. Stores had very little quality stuff to offer. Buildings were dilapidated, giving evidence of much neglect. Factories belched out pollution.

This was to be the pattern in Czechoslovakia, Hungary and Romania as well, and to a lesser extent in Yugoslavia. If it were not for the remaining natural beauty of land, people and some historic buildings, these countries would be impossible places to inhabit with any kind of hope and gentleness. They were dreary enough as they were.

But we did not spend much time in East Germany, setting our sights instead on Prague and what lay beyond. After having spent two nights in Holland and one in East Germany, we entered Prague about 6:45 p.m. on Thursday, September 20. "I wonder if we can take in a concert or something like that," Alice said as we motored along on the freeway. I did not know how to reply, finding her suggestion just a little absurd. I mean, you approach a strange city in the early evening, you don't know your way around, you haven't had supper yet, you don't speak the language and you wonder if you can get into a concert! Little did I know that an hour later we would be sitting sixth row centre in the Smetana Hall of the Prague Cultural Centre awaiting the Czech Philharmonic's performance of works by Brahms, Elgar and Stravinsky, a program which included a virtuoso performance by renowned celloist Heinrich Schiff. In Holland they would call such a fortuitous turn of events "falling with your nose into the butter."

As we drove the freeway which cuts through Prague we noticed what looked like the downtown core beside us: We decided to take the next exit, and after driving around a rather large block of streets, we discovered a small square where cars could park. After finding a slot for our little camper, we concluded that we might as well stay there for the night. It turned out we stayed there for two nights, simply drawing the curtains on whatever else was transpiring on the square and crawling into our sleeping quarters. This would be the pattern on our trip most of the time. On occasion we sought out a camping spot to make use of showers and other facilities.

Keeping in mind the "ridiculous" suggestion by Alice, I decided to explore the neighbourhood to see whether anything was playing nearby. I approached a distinguished-looking gentleman, hoping that he would be acquainted with the cultural scene. He certainly was and told me that the Czech Philharmonic was playing that evening in the building across the street, but he did not know whether I would be able to get tickets. I walked into the foyer and was told at the ticket booth that there were two seats left, but they were not together. I explained that my wife and I had just arrived, that we hailed from Canada, and asked if two seats could not be found together. I don't know whether that passes as a sob story in A minor, but it played well.

The man was able to find two seats in the sixth row from the front for 40 Kronen apiece. "Oh, well," I thought, "let me splurge this once. We won't have this opportunity again for a while, if ever." I found out later, after I had become better acquainted with the currency, that we had spent a total of $4

Feature

for the two tickets. Quite a boost to the local economy by two Canadian tourists, wouldn't you say? The next evening we saw an opera by Czech composer Bedrich Smetana — *Centova Stena* (or *The Devil on the Wall*), standing room only, but at the ridiculously low price of 20 or so cents for us. The Canadian dollar does well in Eastern bloc countries, we discovered.

Stories of the past

During the first full day in Prague we took a three-hour bus/walking tour of the old city, as well as spending some time on Wenceslas Square where several scenarios of the gentle revolution of the country had taken place in November 1989. We saw and admired wonderfully restored buildings, churches and spires in medieval squares. Prague is a magnificent city, showing little of the dreariness of most Eastern European cities. I hadn't known that the good King Wenceslas of Christmas lore had his origins here. He was the Duke of Bohemia who ruled the area around Prague in the 900s.

John Huss was a Bohemian Reformer and former rector of Charles University in Prague. He was accused of heresy and burnt at the stake in 1415, 100 years before Martin Luther nailed his 95 theses to the Wittenberg door. A monument to Huss stands in the Old Town Square of Prague. We were there but we missed it. Our guide, who scornfully explained that since the fall of the communist regime people were attending churches again, had failed to draw our attention to it. She did point out the house used for the film *Amadeus*. She was an excellent guide, with a love for and knowledge of her country's history, but afflicted with her own brand of atheistic prejudice.

From the Czech city of Prague we went on to the Slovak city of Bratislava, in southern Czechoslovakia. The old city showed much neglect but attempts were being made to restore buildings to their former lustre. This is where Alexander Dubcek of the Prague Spring revolution has lived for the past 20 or so years.

Some myths die hard

It was in this city, which had unfortunately pretty much closed down after the Saturday noon hour, that Alice and I carried on a lively discussion in German with an older gentleman who had given us directions. He was still a committed communist. He asked me what the unemployment rate was in Canada. I told him it was around six or seven per cent. He thought that that was unconscionably high. Under communism there is no unemployment, he told us.

As we made our way through other Eastern-bloc countries we found out what this full employment really means. Everybody is employed but few have meaningful work to do. Some spend most of the day standing around, drinking coffee and smoking, because parts or equipment are not available. Others sweep streets — an impossible task in large, busy cities. There are large numbers of alcoholics in these countries, and the suicide rate is high. We sensed the goodwill of the gentleman and his desire for a humane system, but we told him that, although capitalism had its serious flaws, communism was naive and unrealistic. Our excursion into Hungary and Romania more than confirmed that thought.

"If it were not for the remaining natural beauty of land, people and some historic buildings, these countries would be impossible places to inhabit with any kind of hope and gentleness."

"... Restored buildings, churches and spires in medieval squares."

Nevertheless, we said goodbye to Czechoslovakia with feelings of fondness. We certainly had soaked up a lot of history and culture that broadened our perspective and made us realize that no system can quite squeeze the life out of a people. Since Bratislava lies close to the border between Czechoslovakia and Hungary, we reached that point of our journey only an hour after leaving the old Slovak city.

In the next two articles I will chronicle our trip through Hungary during which time I was able to interview several Reformed church leaders. A fourth article will describe our trip through the lovely Carpatian mountains of eastern Romania and its unique Moldavian monasteries and our visit with the relatives of a Romanian friend. In a fifth article I hope to focus more on the socio-economic conditions we encountered in Bucharest and other parts of Romania.

The old town in the city of Bratislava — in need of much repair.

A community debates: Are lotteries really a 'bad bet'?

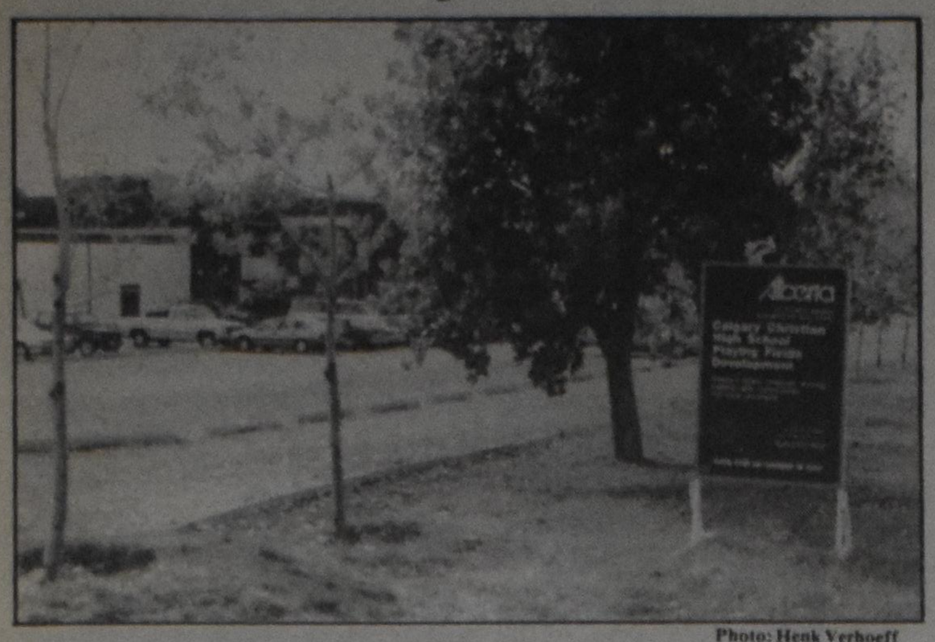

Photo: Henk Verhoeff

Alberta lotteries sign announcing fund disbursement to Calgary Christian High School: offensive or just realistic?

Alyce Oosterhuis

The Calgary Society for Christian Education decided to acquire additional land and building last December to house its Senior High School classes and make more space available for Grades K-9. The purchase involved a societal outlay of $1 million. Now that the details of the mortgage, the loans, the reconstruction, and the landscaping have been attended to, one would expect a jubilant society gathered *en masse* to praise God for a continuing faithfulness.

Unfortunately, there is a discord in the celebration which threatens to separate rather than to unite. The reason? Situated in a prominent off-street location stands a striking blue sign: "Alberta Lotteries, Major Exhibitions and Fairs — Calgary Christian High School Playing Fields Development."

It appears that after the society had pledged to raise the million dollars for land and buildings, an additional $100,000 was needed to upgrade the facilities and playing fields. The Community Facility Enhancement Program, funded exclusively by the Alberta Lotteries, provided the avenue for appeal and provision for the required $100,000.

The issue acquiring and disbursing lottery funds is an issue that is not limited to the Calgary community. It affects each one of us when we are tempted to buy a lottery ticket "just for fun" or accept the lottery ticket that is given free of charge as a gas coupon bonus. It affects our loved ones when they benefit from hospital procedures that are made possible through lottery grants. It reaches into our homes through the public library books that have been bought with lottery funds. And which one of us would refuse the jackpot prize if our free gas station ticket propelled us into instant wealth and enabled us to erase the financial burden of a Christian organization?

For those who lament the decreasing reliance on God's care and generosity as indicated when a community applies for and accepts lottery funds, the issue is relatively clear-cut. The Council for the Christian Reformed Churches in Canada has stated the biblical and principial objections to lotteries very forcefully in appeals to the government and its church members as formulated by its Committee for Contact with the Government.

"Lotteries are a bad bet .... They thrive on greed, on love of money, offering riches to a few at the expense of many. They encourage people to play a game rather than to practise stewardship. They entice us into false hopes of gaining an equally false sense of security .... Lotteries are unjust. The proportionate amount of income poor people are seduced into spending on lotteries is far greater than that of people who could afford contributing to a voluntary tax."

Lotteries are a form of gambling and regardless of how wonderfully the lottery proceeds are disbursed, the end does not justify the means.

For those who would argue otherwise, the pragmatics of the means seems to prevail. The government has made this lottery money available via its Community Enhancement Programs, its Wild Rose and Trillium Foundations, etc., for our use as citizens. Not applying for these grants effectively cuts us off from government subsidies which are rightfully ours to claim.

Many Christian organizations, including churches, are accepting money raised in lotteries. In receiving money from this legitimate source we are able to do that much more with and for our financially-burdened communities.

There is only so much money and volunteer time available in our existing communities and unless we expand our resources, the "community well will run dry." We compete with the public/separate school facilities to attract our Christian students and such competition brings exorbitant costs for our communities.

A rather forceful argument for acceptance of funds, given by the Calgary school board, is that of precedent. "Acceptance of benefits from the province's Lottery Funds Disbursement Account is *not* new to our Society. We have received grants from this fund for participation in provincial sports events for many years ... and the Society discussed the issue as early as May 1981."

Yet for those who see lotteries as an inherent evil, the receipt of sports grants from the funds after a membership discussion in 1981 does not condone the application for funds without membership discussion in 1990.

In using this argument, the Calgary school board is heard by its opponents as saying that "two wrongs make a right." Opponents argue that we should not have been accepting sports grants in past years and we should not be applying for and accepting them now. Besides, since 1981 there has been an inevitable membership change with "new" parents who are unaware of discussions held in 1981. Situations and societies change and the policies adopted by one generation may well have been wrong/right then and be no less or more wrong/right today.

What does emerge from the debate in Calgary is the need for everyone to be more aware of and involved in the discussion of issues that may/may not be resolved before policy comes into effect. The opponents' attempt to have the $100,000 returned to the Community Enhancement Program was defeated in a motion at a September 1990 School Society meeting. The defeat of this motion does not, of course, imply that the majority of the membership condones the board's actions; it may simply have been an after-the-fact recognition of "what's done is done, and let's get on with schooling."

The Calgary community debate has galvanized into action those who continue to view lotteries as a wrong means to justifiable ends. Individual petitions to the governments of Alberta and Ottawa, as well as overtures to Christian Reformed classes are being prepared to keep the issues of gambling, justice, greed and exploitation of the poor via lotteries, painfully central in the consciences of government leaders and fellow Christians. In preparing the petitions, the intention is not to be the "first to cast stones" but to challenge each of us to take a stand against lotteries and to agitate for just and Godly means that cohere with a vision of divine ends.

It is not known how long the sign will grace the Calgary playing fields to remind all of their respective vulnerabilities and continuing dissent. However, it does seem unfair that a government agency which has given no more than $100,000 should demand such blatant recognition. After all, there is no bright red signpost that publicly declares: "Million dollar land and buildings made possible by those who rely on the grace of God bought by his Son's sacrifice!"

Alyce Oosterhuis teaches educational psychology at The King's College, Edmonton.

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Calgary Christian High School has upgraded playing fields courtesy $100,000 from Alberta lotteries.

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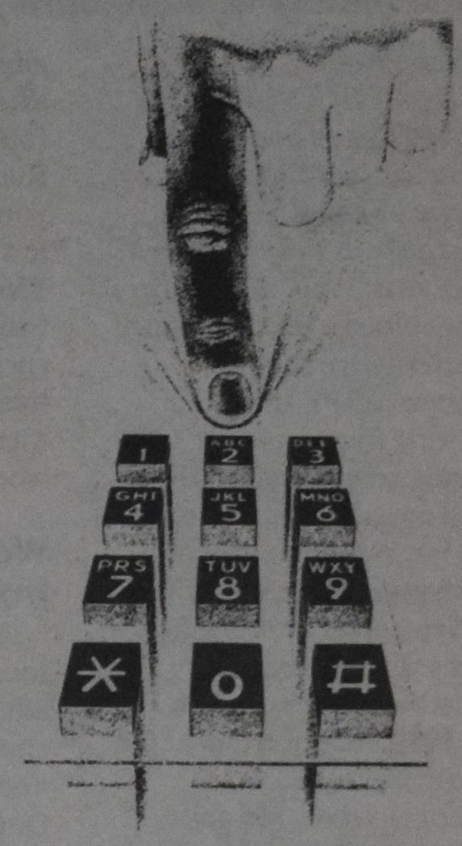

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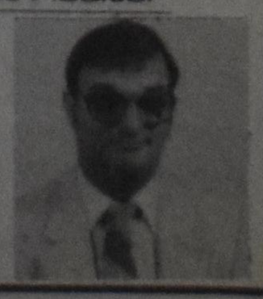

A different remembrance:

Anniversary of alternative service in Canada: an important chapter in the history of Mennonite, Brethren in Christ churches

William Janzen

WINNIPEG, Man. — The fall of 1990 is an important anniversary for Canadian Mennonite and Brethren in Christ people. Fifty years ago, in the fall of 1940, their leaders went to Ottawa and negotiated the Alternative Service Program (ASP). In the following five years over 7,500 Mennonite and Brethren in Christ conscientious objectors (COs) served in this program.

Canada entered World War II in September 1939. At first many young Canadians enlisted voluntarily but, in June 1940, the government felt it necessary to pass a conscription law, formally known as the National Resources Mobilization Act. In the fall of 1940 young men began to be called up for military training.

How would Mennonite and Brethren in Christ churches deal with this situation? Twenty years earlier, during World War I, a strong anti-Mennonite feeling had emerged, leading the government to ban Mennonite immigration for several years. To prevent a repeat of such public animosity and at the same time obtain exemption from military service, some church leaders felt they would have to render alternative public service.

Some Canadian Mennonites — the *Russlaender* Mennonites who had come from Russia in the 1920s — had experienced alternative service in Russia in the 19th century. In 1881, following pressure from the Russian government, their young men had begun to serve in a forestry program. In World War I (1914-1918) they had operated complete medical corps units on Russia's front lines. Indeed, 120 Russian Mennonite medical corps workers died in World War I.

Working on the home front

Although not all Mennonites favoured the idea of an alternative service, eight church leaders (six Mennonite, one Brethren in Christ, and one Quaker) journeyed to Ottawa in November 1940 to propose an alternative service program. They asked that the work be of a civilian nature, in agriculture or forestry, preferably on government-owned land so that the benefit would accrue to the country as a whole. Some Mennonites were willing to do medical corps work, even under military auspices, but to propose that would have created more internal divisions.

At first officials in Ottawa resisted the idea of a separate civilian service program, urging instead certain forms of non-combatant service under military auspices. The church leaders then met directly with the responsible minister, the Honourable Jimmy Gardiner. Gardiner recounted his childhood friendships with Brethren in Christ people and quickly assured the church leaders that their requests would be accommodated. Soon the regulations were amended to reflect Gardiner's commitment.

Since various practical arrangements had to be made, it was June 1941 before the first ASP men were sent out, this time only for a four-month period. Those in Western Canada went to national parks at Banff, Jasper, Prince Albert and Riding Mountain. They cleared forests of dead and diseased timber, constructed drainage facilities and built trails and roads to help fight forest fires. Those in Ontario were sent to a camp 80 miles north of Sault Ste. Marie to clear the way for what was to become the Trans-Canada Highway.

While ASP was taking shape, the process for getting CO status was also underway. Men had to get CO status before they could be sent into ASP. To get CO status men had to apply to National War Services Boards set up across the country. These boards did not operate in the same way. In Ontario they tended to grant CO status on the basis of lists supplied by church leaders. In the prairie provinces they questioned every CO applicant individually.

Most of the men who applied for CO status received it quickly. But the boards could also be difficult. Judge Adamson, chair of the Manitoba board, felt that the young Mennonites were too heavily influenced by their parents and church leaders. He urged the men to speak only on the basis of their own conviction. He rejected some applications. In such cases, if the person still refused to join the military, he could be sent to jail. Several dozen Manitoba Mennonites spent some time in jail.

In Saskatchewan, Judge Embury encouraged men to accept four months of regular military training and to then go into a non-combatant branch of the military. Some men agreed to this. However, Defence Department officials said that no branch of the military was absolutely non-combatant. In some branches it was extremely unlikely that the men would ever have to use weapons but military commanders wanted the right to call on everyone in emergency situations.

In addition to these difficulties in getting CO status, the ASP was not satisfying to everyone, either. Some young men — particularly the more educated

Continued on page 15 ...

small talk

Alice Los

Discovering our Father's world

This morning I woke up to news of an earthquake. While I slept it had rumbled on right under my bed, which stood some 150 kilometres from its epicentre. I gratefully noted there had not been any serious damage. Somewhere on a seismograph this quake had been measured 5.2 on the Richter scale.

While I sipped my early morning coffee I wondered exactly how a seismograph works and how anybody had ever thought of such an instrument in the first place.

Once upon a time there were, of course, no such technical tools at all. Yet when this earth and the universe were formed, all scientific and technological knowledge and possibilities which we now take for granted were inherent in their structure! It was (and even now is) waiting for humankind to discover it.

What an enormous challenge! Through the ages, I imagine, the Creator must have been pleased to watch people find and unwrap the surprise package he has hidden all over creation. Somebody discovered the wheel and life became a whole lot easier. Then Jabal thought of the first tent, Jubal made the first flute and Tubal-Cain forged the first knife.

From this vantage point in time all discoveries seem to have followed a logical order with more and different challenges for each generation to work with. There were the spectacular: planes and spacecraft, television, telecommunications and the microchip, to name a few. There were also the simpler but equally significant inventions such as the sundial, the barometer and aspirin.

As time went on momentum was gained as new findings often held promises for more and better development. Alexander Graham Bell never knew of answering machines!

Marvelous capacity for invention

The biggest marvel of all is, of course, the potential of the human brain and all those clever and creative people who probe and deduct, analyse and ponder and then put two and two and a whole lot more together. Microwaves are a big mystery to me but someone dreamed up the oven that now sits on my kitchen counter. Amazing! And just yesterday I read in a newspaper article about short-pulse lasers which have to be measured in *femtoseconds*. Never heard of femtoseconds? Neither had I, nor do I actually know anything about lasers, short-pulse or not, but get this: "A single femtosecond is to one minute what one minute is to the age of our universe!" It's enough to make my mouth fall open. The miracle of it all!

I wonder, what technological marvels will our grandchildren take for granted? And to think that it's all found in our Father's world! As with all good gifts, science and technology have also been tainted by the human touch. Chemical warfare is a monstrous reality and genetic engineering holds frightening possibilities. But then, although the wrong is great and strong, God is the Ruler yet! And one day the earth and the universe will be renewed and God the Creator will again declare it fit for him and his people to enjoy forever!

Alice Los lives in Inkerman, Ont.

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Mennonite alternative service

... continued from page 14.

ones — felt that their work in the ASP bush camps was insignificant. They felt they could serve humanity in better ways. As well, while some CO s were sent out to the ASP camps for four-month assignments, others were allowed to continue in their regular work at home. This inequity increased in 1942 when those in the camps were ordered to stay for the duration of the war.

Valuable contributions

In 1943 the ASP was broadened and changed when the COs were recognized as an important resource for alleviating the widespread labour shortage. Accordingly, many COs were given new assignments in the more regular labour market, subject to an ASP contract stipulating that a portion of their wages would go to the Red Cross. The new arrangement allowed some Mennonite and Brethren in Christ men to work on their parental farms. Other men worked in hospitals. Some, with high school education or more, were given teaching assignments. Ironically, some of these same teachers had been dismissed earlier for taking the CO stand.

Also, the government now allowed COs to join the military's medical corps with full assurance that they would never have to use weapons; 227 COs accepted this option.

There is little doubt that the ASP in World War II helped to prevent the emergence of a strong anti-Mennonite feeling. Early in the war signs of hostility did appear. Two Mennonite churches in Alberta were burned down, a Bible School in Drake, Saskatchewan, was harrassed and a church in Leamington, Ontario, was vandalized. But later in the war some leaders in business and society spoke publicly of the "excellent service rendered by these conscientious objectors," who planted over 20 million trees in British Columbia alone and gave over $2 million to the Red Cross.

For the ASP men it was a many-sided experience. For many it was a first exposure to other Mennonites and to the outside world — about 4,000 ASP men were of other church backgrounds (United Church, Pentecostal, Baptist, etc.). Some had very difficult camp experiences; some ASP camp officials were hard to work under. They kept telling the men that they were cowards, shirking their responsibilities. Several hundred COs, perhaps in part because of this pressure, changed their minds and joined the military voluntarily.

Some ASP men felt led to study the biblical basis of their beliefs more fully. Some found their assignments deeply meaningful. They saw them as forms of Christian service worthwhile in themselves, not just as means for getting out of military service. Several COs died during the course of their work.

For the churches generally, it was a difficult experience. Family life and social relationships were disrupted. Ministers, usually unsalaried, travelled long distances to visit their men in the ASP camps. Worship services there, in most cases, had to be held in the English language, to which few ministers were accustomed. Also, many churches had to wrestle with the fact that some of their young men went into the military. Should they support these men too? Should these men be excommunicated?

When the war ended in 1945, Mennonites were greatly relieved, just like other Canadians. The experience had not been neat and tidy. But the stand which the COs took, both in refraining from military service and in seeking to render a positive alternative service, represents an important chapter not only in their personal lives but in the history of this branch of Christendom. It should not be forgotten.

Two easy-to-read books on this subject: Sam Martin Went To Prison: The Story of Conscientious Objection and Canadian Military Service, *by William Janzen and Frances Greaser (1990). Available for $5.95 from Kindred Press, 4-169 Riverton Ave., Winnipeg, MB R2L 2E5.* That There Be Peace: Mennonites in Canada and World War II, *ed. Lawrence Klippenstein (1979). Available for $5.00 from the Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.*

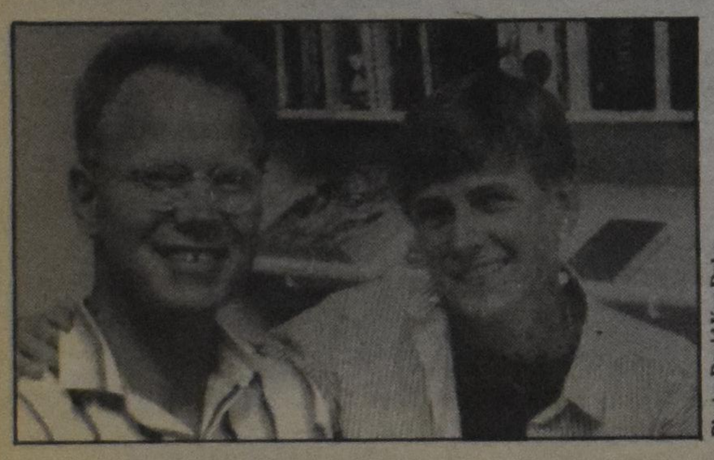

Photo: David Van Dyke

Peter and Marja are IN

Dear Readers:

On a recent retreat with "Jubilee Jazz," our church's youth group, we dealt with sexuality. During the weekend we set up a mailbox and solicited letters addressed to P & M. We began responding to some of their questions last week and will continue to do so today and in next week's issue of C.C.

Dear P & M:

What makes for a good date?

Dear Starting to Date:

Dating gives two people an opportunity to get to know one another. That requires good communication. A good date, therefore, should include a time to enjoy some conversation.

Going to a movie seems to be the first idea that comes to mind when young people plan a date. But when you think about it, that kind of a date doesn't give you much time to talk. For that reason we would recommend doing something different. In the summer or fall, pack a picnic and invite someone to go for a hike on a nature trail. In the winter take someone skating or skiing and follow it up with hot chocolate at a cafe. In other words, choose an activity which gets you doing something together and provides a natural and on-going opportunity to talk and really get to know each other.

Here's another thought. Most major cities feature concerts by contemporary Christian musicians. Why not take someone to hear one of these performers? Ticket prices for these events are usually quite manageable. You also have the added benefit of a shared event which puts your faith front and centre.

Actually, we would especially like to encourage you to get into doing things with groups of friends — less pressure, less rejection, less heartache, less expense, and less awkwardness. But you asked about dating, which also has its time and place.

Dear P & M:

Are girls and guys similar in the way that they have their "pubertific" experiences (e.g. physical, emotional).

Dear Hitting Puberty:

Girls hit puberty a couple of years ahead of boys. Physical changes include the onset of monthly periods, the growth of pubic hair and the development of breasts. It all adds up to a wonderfully bewildering experience which, for a time, pushes them ahead emotionally. These changes, when they're handled well at home, give mothers and daughters precious moments of intimacy and give girls an early taste of being young adults.

Whereas girls experience puberty between the ages of 10 and 14, it tends to hit boys between the ages of 12 and 16. Their voices change, they begin to grow facial and pubic hair and they experience growth spurts.

Unfortunately, guys tend not to have the same kinds of shared intimacies about puberty with their peers or with their parents as girls do. They rarely open up to each other about the changes they go through while girls tend to deal openly with each other about their bodily changes. It is little wonder, therefore, that girls seem to mature faster than guys. Perhaps this early difference in the way puberty is experienced and handled also explains why, later on, women tend to be more comfortable with emotional sharing than men are.

Initially we thought that girls were also ahead of guys in noticing the opposite sex. But when we checked this out with our youth group they insisted strongly that both sexes experienced crushes and romantic interests as far back as Grades 3 and 4.

By the way, we liked the creative way that you coined a new word. People tend to focus on the physical and emotional difficulties of puberty. Your question suggests that you have a positive and confident approach to this stage of life and we're glad that for you life is "pubertific!"

Send your questions to:
Dear P & M
c/o Calvinist Contact
261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til.

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With thanks to God and joy in our hearts, we, Wm. and Margaret Colyn, of Wellandport, Ont., would like to announce the birth of our grandchildren:

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July 3, 1990. Born to Isaac and Sylvia Van Geest, Grimsby, Ont.

LUKE RICHARD

July 12, 1990. Born to Ron and Anita Prance, Sarnia, Ont.

JASON WILLIAM

July 19, 1990. Born to Rudy Van Amelsvoort, Welland, Ont.

KATRINA MARGARET

Sept. 22, 1990. Born to Theo and Margaret Hoekstra, Orange City, Iowa.
Proverbs 17:6.

Marriages

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AGNES and CORNEL

wish to announce their forthcoming marriage. The ceremony will take place on Saturday, Nov. 17, 1990, at 2 p.m., at the Second Chr. Ref. Church, Brampton, Ont. Rev. Aren Geisterfer officiating.
Future address: 625 Center Ave., Pittsburgh, PA 15215 U.S.A.

Anniversaries

1940 November 9 1990
With praise and thankfulness to our heavenly Father, we celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents,

JOHN and LUCY OVINGE
(nee Scheper)

We pray that God will continue to bless you and keep you in his care.
Love:
Hilda & Tony VandenDool — Coaldale, Alta.
Patti, Glenn, Cathy & (T.J.)
Ralph & Jacoba Ovinge — Victoria, B.C.
Clayton, Ramona
Home address: 633 Baltic Place, Victoria, BC V8Z 2B2

Anniversaries

Hoogeveen Embro
1945 November 14 1990
"May the Lord bless you from Zion all the days of your life; may you see the prosperity of Jerusalem. And may you live to see your children's children. Peace be upon Israel" (Ps. 128:5,6).

AREND and JENNY BENJAMINS

We thank the Lord for the 45 years you have shared together. Our prayer is that God will give you, Mom and Dad, Opa and Oma, many more happy years for each other. May the Lord continue to keep you in his care and bless you in the years to come.
Much love from your children:
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Nick & Diane Benjamins — Ingersoll, Ont.
Eric & Mary Benjamins — London, Ont.
Nancy Baese — Embro, Ont.
Marlene & Herman Vanmeekeren — Ingersoll, Ont.
Harry & Judy Benjamins — Ingersoll, Ont.
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and 43 grandchildren
To celebrate God's goodness and faithfulness and to rejoice in our love as family and friends, an open house will be held Saturday, Nov. 17, 1990, from 1 - 3:30 p.m., at the Chr. Ref. Church, Ingersoll, Ont.
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Ommen Murillo
1950 November 16 1990
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(nee Vanderlinde)

as they celebrate their 40th wedding anniversary. We thank God for the gift of time you've had together and we thank you for your love and care.
"The Lord says I will teach you the way you should go. I will instruct and advise you" (Ps. 32:8).
With love and best wishes for many more years:
Alice & Terry Bellavance — Thunder Bay
John & Mirian Makkinga — Murillo
Gerry & Wilma Makkinga — Red Cliff
Richard Makkinga — Burlington
Edward & Janet Makkinga — Murillo
Harold & Elaine Makkinga — Abbotsford
Ronald & Linda Makkinga — Abbotsford
and also from your grandchildren:
Chantelle, Alexis, Kristofer Bellavance; David, Kristin, Shannon, Kaitlin, Andrew Makkinga; Michelle, Mark, Brian, Kevin, Micheal Makkinga; Kyle, Brandy, Candice Makkinga.

Obituaries

On Sept. 24, 1990, the Lord took to his heavenly home, our dear son-in-law, brother-in-law and uncle,

GEORGE VEENSTRA

after a lengthy illness at the age of 65 years.
May the God and Father of compassion give strength and comfort to his wife Grace and her children and grandchildren in this for them so great a loss.
"To you, O Lord, I lift up my soul; in you, O my God, I trust" (Ps. 25:1).
Grace Eizinga — St. Thomas
Ann & Andy VanHelvoort — St. Thomas
George & Marion Dykhuis — London

Anniversaries

Noordscharwoude Alliston
1940 November 29 1990
With thanks to our covenant God, we celebrate the 50th anniversary of our parents and grandparents,

LIEUWE and ANNIE MEINEMA
(nee Gutter)

May the Lord continue to bless and keep you.
Congratulations from your children and grandchildren:
Hette & Sally Meinema
Trish & John, Lisa, Len & Anita, Michael
Margaret & Gerke Gerkema
Adrian & Rhonda, Anita, Sonya
Nellie & Harold Westerman
Joanne, Jan, Lucy & Wayne, Karen, Alex, Ben
Open house will be held Saturday, Nov. 24, 1990, at Alliston Chr. Ref. Church from 2:30 - 5:30 p.m.
Home address: 26 Boyne Cresc., Alliston, ON L0M 1A0

With great joy and thankfulness to our Lord, we are pleased to announce the 45th wedding anniversary of our parents and grandparents,

NORBERT and AAFKE SCHIESTEL

Ed & Betty Schiestel — Chatham, Ont.
Melissa, Krista
John & Cherrie Schiestel — Sarnia, Ont.
John, Chris, Patricia
Ron & Trudy Schiestel — Sarnia, Ont.
Steven, Heather, Ryan
Paulette Schiestel — London, Ont.
Home address: #109 - 1202 Pontiac Court, Sarnia, ON N7S 4T9

Varsseveld Belleville
1965 November 19 1990
"... those who trust in the Lord will renew their strength" (Isaiah 40:31a).
With thankfulness to God, we are pleased to announce the 25th wedding anniversary of our parents,

GERRIT and WILHELMINA TAMMEL
(nee Wildenbeest)

With congratulations and love from your children:
Mike & Diana Witvoet — Oshawa, Ont.
Marianne Tammel — Belleville, Ont.
Joy Tammel — Belleville, Ont.
There will be an open house Sunday, Nov. 25, 1990, from 2-4 p.m. at their home.
Best wishes only please.
Home address: R.R.#7, Belleville, ON K8N 4Z7

1940 November 24 1990
With praise to God for his faithfulness to his promises, and for his care for our parents, we announce the 50th wedding anniversary of our parents,

CECIL and ANNIE TUININGA
(nee Schoenekamp)

May our God continue to bless our parents in the years ahead.
Children:
Klaas & Sylvia Tuininga — Manhattan, Mt.
Henry & Jean Tuininga — Woodstock, Ont.
Pearl & Homer Samplonius — Brampton, Ont.
Don & Alice Tuininga — Telkwa, B.C.
Bill & Linda Tuininga — Burnaby, B.C.
Cal & Ellen Tuininga — St. Catharines, Ont.
Jane & Roy Van Eerden — Edmonton, Alta.
28 grandchildren and two great-grandchildren.
Open house will be held on Nov. 24, 1990, from 2-5 p.m., at the Orthodox Reformed Church, 10234 - 107 Ave., Edmonton, Alta.
Good wishes only.

I've prepared for the GST.

Have you?

Now is the time to register.

Are you ready for the proposed GST? If not, now is the time to register and prepare. Registration applies to anyone involved in a commercial enterprise. This includes fishing, farming, professional services and many activities carried out by non-profit organizations.
Revenue Canada is ready to assist you with information on:
- How to register and the benefits of doing so
- What the GST means to your operation
- Simplified accounting options and administrative procedures
- Rebates of the Federal Sales Tax
- How to recover GST on business purchases
- GST return and filing options

Contact us today.
Phone:
1 800 267-6620
Telecommunications device for the hearing impaired:
1 800 465-5770
Or drop by the Revenue Canada Excise Office nearest you, Monday to Friday, 9:00 a.m. to 5:00 p.m.

Canada's GST. It's good business to prepare now.

Revenu Canada Douanes et Accise
Revenue Canada Customs and Excise
Canada

Classified

Obituaries

Zevenhuizen (Gr.) Orangeville, the Neth. Ont.
Oct. 11, 1924 Oct. 22, 1990

On Monday, October 22, 1990, the Lord called to his heavenly home our dearly loved husband, father and opa,

HEDDE DE BOER

Lovingly remembered by his life's partner, Diane de Boer (Deelstra).
Children:
John & Bernice de Boer — Listowel, Ont.
Micheal, Patricia, April, David
Ed & Wilma de Boer — Brampton, Ont.
Derek, Renee, Stephanie, Mark, Jordan
Gary & Marcia de Boer — Weston, Ont.
Daniel, Kristin, Elyssa, Rebekah, Nathan, James
Donald & June de Boer — Orangeville, Ont.
Nicholas, Ashley, Donna
Douglas de Boer — at home
Linda de Boer — at home
Brother of Antje de Boer-Friso, Annie de Boer-Elzinga, Henny de Boer-Postma, all of the Netherlands, Metje de Boer-Lacrooy, Stratford and Bernie de Boer of California. He was predeceased by his parents, Jan and Seike de Boer of the Netherlands. Brothers Douwe de Boer of Stouffville and Rick de Boer of California.
The funeral took place at Orangeville Chr. Ref. Church on October 25, 1990, at 2:00 p.m. with the Rev. William Koopmans officiating.
"The Lord is righteous in all his ways and loving toward all he has made. The Lord is near to all who call on him, to all who call on him in truth" (Ps. 145:17,18).
Correspondence address: P.O. Box 310, Leader Dr., Orangeville, ON L9W 2Z7

On Monday, October 15, 1990, the Lord Jesus called home his dear child, our beloved granddaughter, niece and cousin,

ERICA JOY EGGINK

Born June 24, 1978, she was struck by cancer in 1986. During her short life she was able to be an inspiration to us all and was able to say along with the apostle Paul, "I know what it is to be in need and I know what it is to have plenty, I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want" (Phil. 4:12).
Beloved daughter of Bert and Dorene Eggink; loving sister of Bradley, Christina, Timothy and Charity.
Beloved granddaughter of Geert and Henny Eggink.
Loving niece and cousin of:
John (deceased) & Jenny Eggink
Rosalie, George, Hendrea, Janet, Brenda, Lily, Mary, Brent
Mary & John Katerburg
Robert, George, Hiedi & Rod, John, Martha
Helen & Al Bosma
Brenda, Ray & Dennis, Cindy & Ken, Lisa & Jim, Glenn, Mark, Tamara
Harry & Dianne Eggink
Garret, Lorraine, Matthew, Wesley
Gary & Maria Eggink
Alicia, Leonard, Donna, Pauline, Amanda
George & Betty Eggink
Michelle, Stacey, Cheryl, Nicole, Tyler
Rita & Ross Gibbons
Marsha, Sacha, Tara, Chuck, Chad
Jack & Debbie Eggink
Denice, Angela, Travis, Kelly
It is our prayer that the Lord will surround Bert and Dorene, Bradley, Christina, Timothy and Charity with his love, comfort and sustain them.
Correspondence address: Mr. Bert Eggink, R.R.#2, St. Ann's, ON L0R 1Y0

Obituaries

On October 15, 1990, the Lord called to his home our loving daughter and sister,

ERICA JOY EGGINK

in her 13th year.
Erica fought a long battle with cancer and became unable to do many things but always her smile shone through. We, her family, take comfort in the words of Isaiah 40:31: "Those who hope in the Lord will renew their strength. They will soar on wings like eagles, they will run and not grow weary, they will walk and not be faint."
Forever in our hearts:
Parents: Bert and Dorene Eggink
Brothers and sisters:
Bradley
Christina
Timothy
Charity
Correspondence address: R.R.#2, St. Ann's, ON L0R 1Y0

On October 15, 1990, after a courageous struggle with cancer, God called to her eternal home,

ERICA JOY EGGINK

Dear daughter of Bert and Dorene Eggink.
Twelve years —
Too short, we argue and protest,
"Be still" God said
For I know what is best.
She's shown you joy, in spite of pain,
A sun when all you saw was rain.
A reason for each day of life,
When all you saw was grief and strife.
To be content, she's shown you too,
Thankful for all things given you.
To find anew in every day,
A reason to give thanks and pray.
Twelve years —
"Be still" God said
It's long enough for this my child,
This special one.
Her work on earth for me is done.
Much loved and cherished by:
Great-grandparents Peter and Dorothy Van Marrum.
Grandparents Bert and Freda Bergman.
Aunts, uncles and cousins:
John & Karen Bergman
Shelby, Matthew, Brianne, Brittany
Debbie & Jack Eggink
Denice, Angela, Travis, Kelly
Anita & Lloyd Wierenga
Jason, Jennifer, Kevin
Calvin Bergman & Janet Booy

For Sale

FOR SALE
Steve's Shuffleboards
This Christmas, how about a *Sjoelbak* for your family! It comes complete with stones, stone holder, and rules. Order early and avoid the Christmas rush.
Send cheque or money order for $95.00 (includes P.S.T. and delivery costs) along with your name, address, postal code and telephone number to:
Mr. Steve Winkel
R.R.#2
Gorrie, ON N0G 1X0
** Please allow 2 weeks for delivery.*

For sale in Lake Worth, Florida: 10' x 50' mobile home, completely furnished, new roof, $8995. Contact Ivan Zwyghuizen at (616) 669-2957.

For Rent

For rent: Large ground floor portion of house. One bedroom, sunroom with deck and patio. Three appliances, utilities included, non-smokers only. Central Waterdown. Phone: (416) 689-5458.

Obituaries

On October 20, 1990, the Lord took home our dear mother, grandmother and great-grandmother,

JANTJE MULDER (DeWeerd)
(nee Karsten)

at the age of 82.
Widow of Jans DeWeerd since 1950.
Widow of Albertus Mulder since 1983.
Dear mother of:
Jake & Jenny DeWeerd — North Delta, B.C.
Tony & Jennie DeWeerd — Caledonia, Ont.
Joe & Margaret DeWeerd — Waterdown, Ont.
Jannette & Bert Bos — Cambridge, Ont.
Ann & Adri Kloet — Hamilton, Ont.
Greta & Bill Kroeze — Ancaster, Ont.
Riekie & Bob Kramer — Pickering, Ont.
Roelie & Rick Jongejan — Smithville, Ont.
Jeanette & Albert VanderZwaag — Dundas, Ont.
Frances Voortman — Waterdown, Ont.
Peter & Jane Mulder — Welland-port, Ont.
Clara & Clarence Bootsma — London, Ont.
Jane & Luke Drost — Surrey, B.C.
She will also be missed by her 59 grandchildren and 51 great-grandchildren.
Survived by brother Piet Karsten and sister Roelofje Kiers, Shalom Manor, Grimsby, sister-in-law Marie Karsten, Jarvis, and brother-in-law Jaap DeWeerd, Dwingeloo, Drente.
Funeral service was held October 23, 1990, at Mount Hamilton Chr. Ref. Church with Pastors Ray Sikkema and Peter DeBruyne officiating.
Much comfort was received from Psalm 23.
Correspondence address: Riekie Kramer, 469 Rougemount Dr., Pickering, ON L1W 2B8

Be still, and know that I am God.
Frank was a special child. He was a child of God. We were blessed to have him for 19 years. Already at an early age, he dedicated his life to the Lord.

FRANK ROMP

was suddenly taken up into heaven on October 23, 1990.
We mourn, but do not despair.
Beloved son of: Dick and Nellie Romp, Orillia.
Brother of:
Henry & Michelle Romp — Grand Valley
Katherine
Lisa & Don Van Bodegom — Grand Valley
Kristopher, Jordan
Christa Romp — at home
Funeral service was held in the Orangeville Chr. Ref. Church on Friday, October 26, 1990, at 2:00 p.m. Rev. W.T. Koopmans officiating.
Home address: R.R.#1, Hawkestone, ON L0L 1T0

Accommodations

We are looking for a Christian female to share a house in Vineland, Ont. Available Jan. 1, 1991, for $250 per month. Please call (416) 892-1242.

Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.

Obituaries

Psalm 91.
At University Hospital in London, Ont., on Saturday, October 20, 1990,

Mrs. BETTY VAN DER LAAN

of California, formerly of Sarnia, Ont.
Predeceased by her first husband John Veeneman in 1980.
Loving wife of Jim Van Der Laan of Corona, Calif.
Beloved mother of:
Judy Vanderheide — Sarnia, Ont.
Gary & Pat Veeneman — Comox, B.C.
Bill & Anne Veeneman — Oakville, Ont.
Loving grandmother and great-grandmother of:
Michael & Becki, Krista, Hannah, Tim & Martine, Jacob, Mark, Amy, Kim, David, Christopher, Melanie & Dion.
Stepmother of:
Ben & Fran Van Der Laan — Corona, Calif.
Lena & Hank Van Der Weide — Corona, Calif.
Step-grandmother of:
Belinda, Albert, Karen, Jim, Lori Stacy, Gary.
Also survived by three sisters in Holland.
Funeral service was held on Wednesday, October 24, 1990, from Redeemer Chr. Ref. Church, Sarnia, Ont., with Rev. G. Veeneman officiating.
Interment followed in Blackwell Cemetery.

Teacher

WILLIAMSBURG, Ont.: Timothy Christian School of Williamsburg, Ont., will need a full-time **Grade 3 & 4** teacher for 24 pupils, starting Jan. 7, 1991, D.V. Our present teacher is leaving because of pregnancy. This position could lead to continued employment for the following school year. Teachers are asked to send their letter of application and their resume a.s.a.p. to: Mr. James Kooistra, Principal of T.C.S., R.R.#1, Williamsburg, ON K0C 2H0 or phone (613) 535-2687 (school) or (613) 535-2152 (home).

Real Estate

Super semi-dwellings in St. Catharines, Ont.!
Now under construction, an affordable new home for you! Brick and vinyl bi-levels, series 800 doors, large eat-in kitchens, oak cabinets and railings, side entrances into lower level and many more features. Don't pass these by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.

Peter & Marja can be found on page 15.

Teacher

Teacher

Georgetown District Christian School
invites applications for the position of
PRINCIPAL
to commence August 1991. The applicant should have solid experience in education, good communication skills, vision for Christian Education and be an effective witness for Jesus Christ.
For further information please contact:
Arthur Loveless
Chairman of the Search Committee
R.R.#1, Limehouse, ON L0P 1H0
Phone: (416) 877-7595

For Sale

For Sale

Canadian Federation of Christian Reformed Women

Christmas Liturgies
(English & Dutch)

Price: $0.40 per copy (minimum order 10 copies, add $2.00 for postage and handling).
To order, stating clearly ENGLISH or DUTCH, send cheque to:
C.F.C.R.W.
P.O. Box 335
Grimsby, ON L3M 4H8

Help Wanted

Help Wanted

NEEDED

Retired or semi-retired pastor to help us in preaching, some teaching and visitation of the sick and shut-ins during the time of vacancy. Please contact:
Maranatha Chr. Ref. Church
c/o Peter Mol
5216 Vallance Cr., NW, Calgary, AB T3A 0T6
(403) 288-8019

Classified

Help Wanted	Help Wanted	Help Wanted	Help Wanted	Miscellaneous

DORDT COLLEGE FACULTY OPPORTUNITIES

Dordt College has tenure-track openings for the 1991-92 academic year in the following fields:

ART: Candidates must be specialized in two-dimensional media, be prepared to share in the teaching of art history, and have an interest in exploring with the department the possibility of developing courses in graphic design. Advanced degree required.

ECONOMICS: Responsibilities include teaching introductory and upper-level courses and participating in a business seminar. A doctorate in economics or business is preferred, but a doctorate near completion will be considered.

DANCE AND VOICE PRODUCTION: Part-time openings in the department of theatre arts for (1) teaching two introductory courses in dance, (2) teaching one course in voice production, (3) possible production assignments in choreography, stage movement, acting and voice. Applicants should possess an M.F.A.

SOCIAL WORK: Dordt has a CSWE-accredited B.S.W. program. Applicants should have an M.S.W. and a minimum of two years post-M.S.W. practice experience.

SOCIOLOGY: Applicants should possess a Ph.D., but a doctorate near completion will be considered.

The following positions may also be open for the 1991-92 academic year:

AGRICULTURE
ELECTRICAL ENGINEERING
ENGLISH
JOURNALISM
MATHEMATICS/COMPUTER SCIENCE
PHYSICS
POLITICAL SCIENCE
PSYCHOLOGY

Dordt College seeks to hire individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

Inquiries regarding possible future openings in any field are always welcome.

Review of candidates will begin immediately and continue until positions are filled. Send letter of interest and resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
Sioux Center, Iowa 51250
Ph. (712) 722-6333

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

DURHAM CHRISTIAN HIGH SCHOOL

is looking for a

Director of Resource Development

to assist the school in the areas of promotion, recruitment and fundraising.

Applications for a full-time or part-time position will be considered. Job description available upon request. Resume may be sent to:

Business Administrator
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel: (416) 623-5940 (school)
or (416) 623-5533 (home)

Deadline: November 15, 1990.

DORDT COLLEGE

Administrative Openings

Dean of Students: A restructuring of the Office of Student Affairs has opened this position, to begin January 1991. Responsibilities include residence staff training and supervision, administration of housing operations, enforcement of student discipline policies, and supervision of the operations of the Student Union Building.

Candidates must possess or be nearing completion of a master's degree in educational administration, counselling, or a related field. Review of candidates will begin immediately and continue until the position is filled.

Director of Career Planning and Placement: Primary duties include providing career counselling and job placement services for all students, supervision of the orientation programs, and co-ordination of the college student retention efforts in co-operation with other college personnel. Position to begin August 1991.

Candidates must possess or be nearing completion of a master's degree in counselling, career development, student personnel, or a related area. Experience preferred.

Applicants for the above positions should send letter of interest and resume to: **Dr. Nicholas V. Kroeze, Vice President for Student Affairs, Dordt College, Sioux Center, Iowa 51250; phone: (712) 722-6070.**

Director of the Library: Dordt College is developing its library staff and is preparing building plans for a library/information center to meet the information needs of the Dordt academic community. To lead this development, Dordt College will select a director of the library to fill the position that will open upon the retirement of the present director.

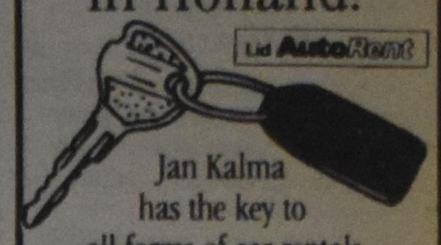
Candidates must have a minimum of an M.L.S. from an A.L.A.-accredited school plus additional graduate work (with the doctorate preferred). Graduate work should include training in information systems and management, including technological applications to library services. Candidates must have library experience (preferably in a college library), including experience with library computer applications and technology, the OCLC system, and database search systems. Candidates should possess interpersonal and communication skills, the ability to manage library personnel, and the ability and desire to participate with faculty members in the implementation of a Christian undergraduate curricular program.

Send letter, resume, and graduate transcripts to: **Dr. Rockne McCarthy, Vice President for Academic Affairs, Dordt College, Sioux Center, Iowa 51250; phone (712) 722-6333.**

Dordt College seeks highly qualified individuals who are committed to a Reformed, biblical perspective and educational philosophy for these positions.

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Church news

Christian Reformed Church

Correction

Grace CRC, **Welland**, Ont. *(not Wellandport)* is now holding its second service at 3 p.m. and will until March 31, 1991.

Calls declined

— to First, Rocky Mountain House, Alta., Rev. Bart Velthuizen of Renfrew, Ont.

Address change

(Rev.) Nick Overduin and Nandy Heule, 34 Lake St., St. Catharines, ON L2R 5W8; (416) 988-6174.

DO IT THE EASY WAY... CALL THE CLASSIFIEDS!

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
FAX: (416) 682-8313

THE KING'S COLLEGE

A Christian Liberal Arts College

presently operating in leased facilities, is planning the development of a permanent campus on a 30-acre site in the City of Edmonton.

To finance this new campus, the college is engaged in a multi-million dollar fundraising campaign, and requires a

CAPITAL CAMPAIGN MANAGER

The successful applicant must demonstrate experience in effective fundraising campaigns or equivalent project management and must endorse the college's mission.

Submit applications including remuneration expectations by *November 30, 1990, to:*

Dr. Henk W.H. Van Andel, President
The King's College
10766 - 97 St., Edmonton, AB T5H 2M1
(403) 428-0727

THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH

invites applications for

FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.

This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of $1,100 per month for each child in the home.

Qualifications preferred

Parent(s) experienced in fostering or working with teen and/or latency-aged children. Training in child care would be an asset.

If you are interested, please respond in writing to:

Placement Resources Unit
The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121

The Children's Aid Society of Hamilton-Wentworth

Events/Classified

See Crossword Puzzle on page 7.

Help Wanted

GENERAL MANAGER

The Neerlandia Co-op, a rural retail located 80 mi. NW of Edmonton, with sales of $8-9M, is looking for a General Manager. We are a diversified Co-op with feed, fertilizer, lumber and grocery departments as well as a service centre. Solid management skills are required. Salary: $30,000 - $37,000.

Applications will be accepted until **Jan. 4, 1991.**

To apply send resume to:

Board of Directors
Box 87, Neerlandia, AB, Canada T0G 1R0
or phone: (403) 674-5904

Redeemer College

is soliciting applications for a

Director of Community Relations

This full-time position requires an individual with creative abilities, strong communication skills — both written and verbal, interpersonal skills and initiative.

Experience with and knowledge of all aspects of public relations will enable you to accomplish the various goals and objectives of our Community Relations Department.

The successful person will have a university degree, have familiarity with a community that supports Christian university education, and have enthusiasm and vision for this department within the context of the goals of Redeemer College.

If you meet these qualifications, you are encouraged to submit your resume with references to the:

Human Resource Manager
Redeemer College, Ancaster, ON L9G 3N6
(416) 648-2131, ext. 230

Calendar of Events

Nov. 9	ICS Fall Convocation & Graduation at 7:30 p.m., Knox College Chapel, 57 St. George St., **Toronto,** Ont. Speaker: Dr. Paul Schrotenboer. Open house follows. Everyone welcome!
Nov. 9	Concert by Sander van Marion, organist, and Ellen van Haaren, soprano, at 8 p.m., Presb. Church, 47 Owen St., **Barrie,** Ont. Free admission.
Nov. 9-10	Partnership in the Gospel Conference "A Search for Justice and Peace," at Calvin Seminary Auditorium, **Grand Rapids,** Mich. Speaker: Dr. Nick Wolterstorff. $20 conference fee. For info. call (616) 454-4888.
Nov. 10	Salem Fall Conference & Membership Meeting, 9:30 a.m., John Knox Chr. School, **Brampton,** Ont. Speaker: Dr. Richard Houskamp, Pine Rest, Grand Rapids, Mich.
Nov. 10	Christian Festival Concert, OCMA Choirs and Brass (L. Kooij, director), at 8 p.m., Roy Thomson Hall, **Toronto,** Ont. Guest artists: Sander van Marion, Ellen van Haaren and Andre Knevel. For info. call (416) 636-9779.
Nov. 10-11	40th anniversary of First CRC, **Barrie,** Ont. For info./tickets call (705) 726-5119.
Nov. 11	Sander van Marion and Ellen van Haaren, organist and soprano, in concert at 8:30 p.m., Presb. Church, **Kitchener,** Ont.
Nov. 13-29	CSS's Adriana Pierik in B.C.
Nov. 17	Bazaar at Calvin Memorial Chr. School, 300 Scott St., **St. Catharines,** Ont., from 10 a.m. - 9 p.m.
Nov. 22-24	"You Never Can Tell," an RC Theatre Arts production by Bernard Shaw. At 8 p.m., Redeemer College, **Ancaster,** Ont. For tickets call (416) 648-2131.
Nov. 23-24	A weekend of entertainment and information for high school seniors at Redeemer College, **Ancaster,** Ont. Free admission. For registration call (416) 648-2131.
Nov. 24	Organ concert by Andre Knevel, 8 p.m., St. George's Anglican Church, Woolwich St., **Guelph,** Ont.
Nov. 24	Arts & Craft Show and Sale, from 10 a.m. - 3 p.m., at Toronto District Chr. High School, **Woodbridge,** Ont.
Nov. 24	Organ recital by John William Vandertuin, 8 p.m., St. James Anglican Church, **Brantford,** Ont. Freewill offering.
Nov. 24	Giant Bazaar & Auction by John Calvin Chr. School and Woodland Chr. High School, from 1:30 p.m., at First CRC, 287 Water St., **Guelph,** Ont. Fun for all ages!
Nov. 25	City-wide hymn sing, 8 p.m., First CRC, **Sarnia,** Ont.
Nov. 29	CFFO annual convention (10 a.m. - 4 p.m.) and banquet (6 p.m.) at Italian Canadian Club, 135 Ferguson St., **Guelph,** Ont. Keynote speaker: Prof. Gerry Hofstra. Banquet speaker: Mr. George Price, retired CBC farm broadcaster.
Nov. 30	"Music for Advent," first of the Redeemer College choral concerts with conductor Chris Teeuwsen and the Redeemer College Concert Choir at 8 p.m., Redeemer College, **Ancaster,** Ont. For tickets call (416) 648-2131.
Nov. 30	CCM (Niagara Chapter) meets at 8 p.m., Bethany CRC, **Fenwick,** Ont. Topic of study: Art. 5, Belgic Confession.
Dec. 5-11	Dutch organist Herman van Vliet in concert. All concerts start at 8 p.m. **Dec. 5:** Free Reformed Church, **Chatham,** Ont.; **Dec. 6:** Simcoe St. United Church, **Oshawa,** Ont.; **Dec. 7:** Can. Ref. Church, **Beamsville,** Ont.; **Dec. 8:** First CRC, **Hamilton,** Ont.; **Dec. 11:** Maranatha Can. Ref. Church, **Fergus,** Ont.
Dec. 8	Christmas concert — massed choir and organist Andre Knevel. At 7:30 p.m., Dundas Street Centre United Church, **London,** Ont. Free-will offering.
Dec. 19	Christmas concert by the OCMA, Leendert Kooij director, with Andre Knevel at the organ. At 8 p.m., Rehoboth CRC, **Bowmanville,** Ont. For tickets call (416) 636-9779.
Dec. 22	Christmas concert by the OCMA, Leendert Kooij director, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, **Willowdale,** Ont. For tickets call (416) 636-9779.

Attention: Business Community Insert YOUR message in our special 1990 Christmas issue

Calvinist Contact is planning a special 1990 Christmas issue.

Date of this issue will be **December 7.** It will be mailed to our regular subscribers on **December 4.**

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

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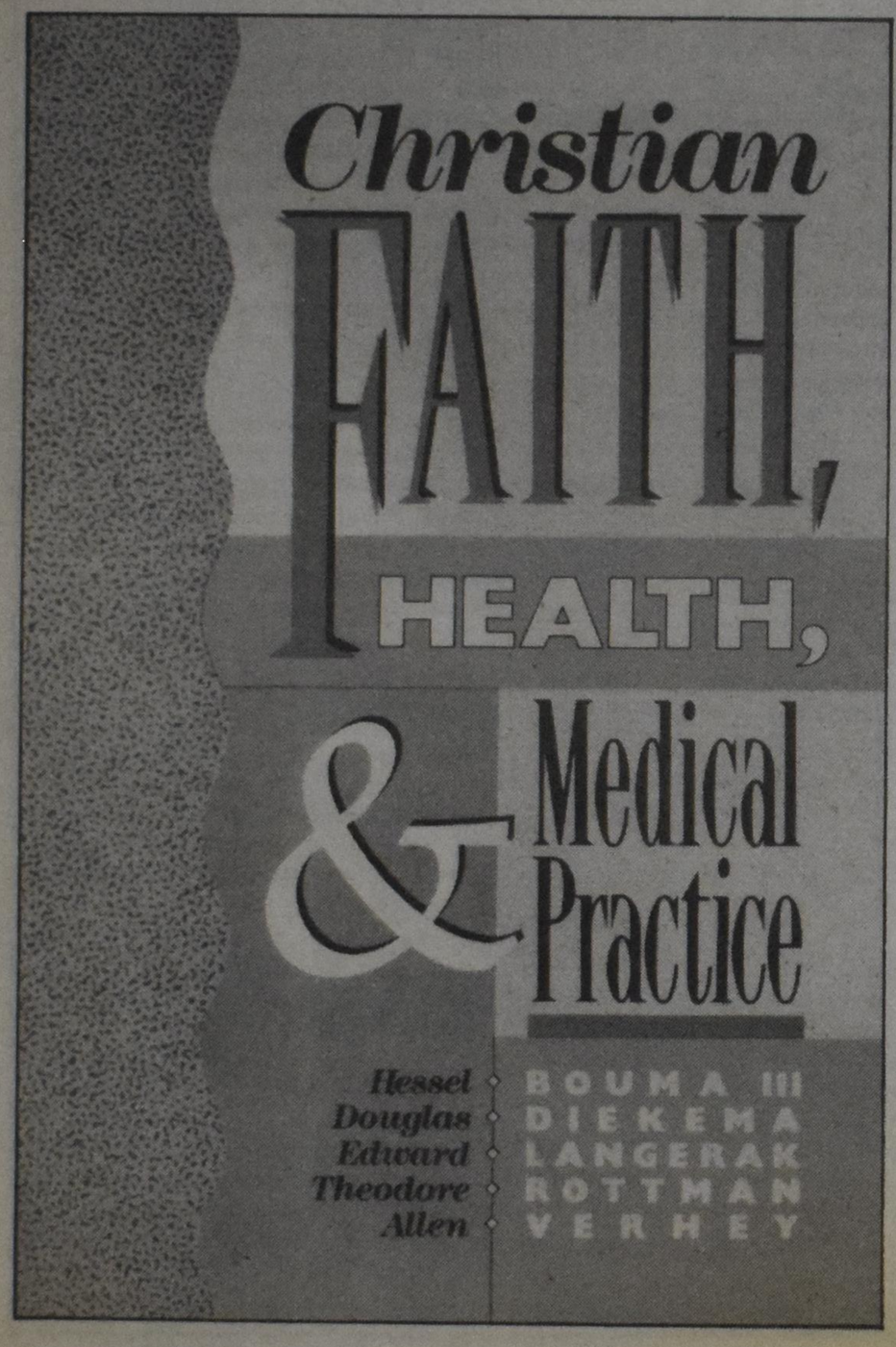
Books

Robert VanderVennen, book review editor

Christian living

A fresh Christian look at medical ethics



Christian Faith, Health, and Medical Practice, by Hessel Bouma III, Douglas Diekema, Edward Langerak, Theodore Rottman and Allen Verhey. Grand Rapids: Eerdmans, 1989. ISBN 0-8028-0369-5. Softcover, 400 pp., $25.95. Reviewed by Robert VanderVennen.

Whenever we need medical care we are confronted with choices. Doctors need to make choices and patients do too.

This book is about issues of right and wrong in medical choices. That is, it is about medical ethics. It is an especially important book on that subject. First, it is both competently professional and deeply Christian; in fact, the book breathes a Reformed Christian commitment. Second, the book is a team effort by the Calvin College Center for Christian Scholarship.

A core group of people worked together on the book for a whole year and during that time they consulted with many professional specialists. At one point they also came to Toronto for a public discussion of their work at the Institute for Christian Studies where they received valuable critique.

This book is so chock-full of insights, solid arguments and conclusions that this review cannot possibly summarize its contents. It is tempting to simply list the major conclusions the authors reach. But that would be cheap, because the problem is that people would tend to jump to conclusions without really knowing what's behind them.

You will not find simple answers in this book. Some clear answers, yes; but they are not simple. A major contribution of the book is the careful, patient way the authors identify an ethical problem, carefully analyse it with all its complicating and controversial sides, and then draw their conclusions, always suitably qualified and conditioned. Sometimes a person needs to make a clearcut medical decision, such as whether or not to have an operation. But when such actions arise from situations that are complex, medically or ethically, one can't say that arriving at a clearcut answer is a simple process.

It is with that process that this book deals. If you have faced tough life-and-death decisions, possibly dealing with newborn life or pending death, you will appreciate the importance of the process of arriving at a good decision.

There is a tension nowadays between reducing health care to technological procedures and keeping in focus what a human person really is. That is why the book starts at the best starting point: what faith in God is and what it means for faithfulness in medicine. This is followed by a chapter on what it means to image God in health and in sickness.

Covenant relationships in health care

What is special about the Christian insight in this book is its development of the biblical idea of covenant relationships. The notion of covenant is applied with great insight to the problems of abortion, to care for the dying, and to relations with AIDS patients, for example. The authors say that covenants are rooted in events or actions in which persons become vulnerable to each other, and they endure time but can be influenced by new developments in open-ended ways. They point out that a *covenantal* relation in medical care is far superior to a *contractual* relation. Covenant best expresses the moral nature of relationships of humans with God, other people and things.

A chapter each is devoted to health care and the scarcity of resources, parenting, abortion, genetic issues, and the dying patient (which includes discussion of "living wills"). The final chapter on AIDS serves as a sort of case study which pulls together the range of ethical issues dealt with in the book. Implicitly the book shows the vast and growing difference between a Christian worldview and the prevailing attitudes in our society.

Near the end the authors write: "The central agenda for this book has been to express our faith in God in the context of the new powers of medicine and to suggest what faithfulness to God requires of those who provide and of those who use medical care." That is a most valuable agenda, and it is executed very well.

This is an important book which deserves study by all who work in health care, by people, such as pastors, who encounter people undergoing medical treatment, and by a large number of people in the general community. But I'm afraid the book may not be as widely read as it should be. It's a big book, and though it is well-written, it is written in an academic style. The sentence quoted above is a fair sample. The book requires study, and study outside of school is not very popular today, even among educated people. The book should now come in a popularized edition.

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Friends of God

Wayne Brouwer

Scorn

"Scorn has broken my heart and has left me helpless; I looked for sympathy, but there was none; for comforters, but I found none" (Ps. 69:20).

Most of us have a hard time with certain kinds of people. Maybe they are cruel, cunning or mean-spirited. Maybe they have too large an ego or take themselves too seriously. Rare is the person who can truly claim, as homespun comedian Will Rogers did, "I never met a man I didn't like." We'd like to think we're able to enjoy the company of everybody we meet. But we know there are too many people out there who disappoint us.

Much of our antipathy toward others seems to make sense. We can always justify the dislike we might feel for someone. Still, sometimes our displeasure begins to take on a life of its own. That's what bigotry is all about. It is dislike, disdain and hatred that feeds on itself and requires no justification from anyone.

One Chicago woman who took her summers in Bar Harbour, Maine, found that area more than a little coloured with prejudice. As she drove her ponycart down a country lane something spooked the horse and the woman was dumped to the ground. Two rich matrons soon came along and saw her lying there in a daze. They got out of their vehicle, approached her, examined her, and then one said to the other, "Who is she? We don't know her, do we?"

The other woman shook her head, so they got back in their car and left. If she's not one of *us,* we certainly have no use for *her!*

Isolation and pain

Bigotry and prejudice isolate us from other people and keep us "safe" in our sheltered communities. When Winston Churchill was on an election campaign in 1905, the tour took him through a slum. Churchill, used to wealth and comfort, looked with horror at the rows and rows of dilapidated little houses. "Can you imagine living here?" he asked his secretary, Edward Marsh. "Never seeing anything beautiful, never eating anything savory, never saying anything clever?!"

For him, anyone who lacked wealth was little better than an animal!

That's where prejudice becomes wicked. "People who aren't up to my standards aren't even human." We may not say it in those words, but the meaning is clear. Recently, at a meeting, one man spoke at length about another person's unmarried state. He assumed, rather badly, that it said something about that person's sexual preferences. Other single people present left the room quickly, cut and angered by such stupid insensitivity.

A friend who stays

Scorn hurts. It is cruel and mean-spirited, and given full reign leads to Hitler-like "final solutions" for those on the receiving end.

That's where David finds himself in Psalm 69. He's lonely and tired. He's anguished by the prejudice of others that threatens his sanity and his life. He cries out to heaven for friendship, vindication and hope, saying they've even given me "vinegar for my thirst!" (vs. 21).

Obviously David survived that particular crisis in his life. But a distant son of his made heaven's help possible. For one day he too would experience scorn like David felt. And in the most prejudicial of all deaths, he would be displayed on a cross in official disdain. And as the hot sun tortured his body, all they would give him to drink was vinegar.

And in that moment, the world would grow ashamed of its bigotry, and Creation would hold its breath in astonishment at the lengths to which God would go to stand next to those who feel the pain of prejudice.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.